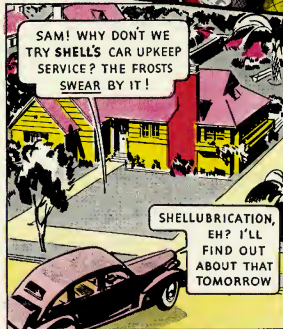


The Improvement Era

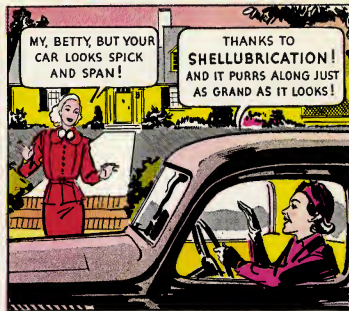
A black and white photograph of a large evergreen tree, possibly a spruce or fir, standing prominently in a snowy landscape. The tree is dark and dense, contrasting with the lighter, textured snow. The ground is covered in a thick layer of snow, with some small, bare branches visible. In the background, other trees and a cloudy sky are visible. The overall mood is serene and wintry.

JANUARY, 1938
VOLUME 41 NUMBER 1
RETURN POSTAGE GUARANTEED
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The Improvement Era

"The Glory of God is Intelligence"

JANUARY, 1938

VOLUME 41

NUMBER 1

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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The Cover

WINTER skies, mountain snows, ski tracks, and a tall pine on the horizon tell a dramatic story of the season when nature rests and replenishes her reserves, and when man, more thoughtful, still enjoys the out-of-doors and the handiwork of our Father, the Creator.

The photograph from which this cover was designed is by John R. Talmage.

Do You Know—

What the First Presidency have emphasized in their annual greeting? Page 6

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EXECUTIVE AND EDITORIAL OFFICES:

50 North Main Street, Salt Lake City, Utah

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Entered at the Post Office, Salt Lake City, Utah, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October, 1917, authorized July 2, 1918.

The Improvement Era is not responsible for unsolicited manuscripts, but welcomes contributions. All manuscripts must be accompanied by sufficient postage for delivery and return.

A MAGAZINE FOR EVERY
MEMBER OF THE FAMILY



By JACK SEARS

Nationally Known Illustrator and Cartoonist and a member of the Faculty, Department of Art, University of Utah.

THE Avon family on that Tuesday morning were disorganized—in fact, the Avon family were always disorganized, especially in the morning. This morning, Ralph was rushing to get to school. Mr. Avon, wearing a daub of soot on his nose, was anxious to get to work. Mrs. Avon had a 9 a. m. appointment with her dentist and Edith must get to junior high school.

Have you guessed the disturber of this family every morning? A "ticker" by the name of TIME—fifteen minutes of time. Instead of the family's getting up at 6:45 a. m., they stayed abed until seven o'clock, more often 7:15 a. m., and then

everybody rushed around as systematically as a chicken hops around with its head off.

All of the Avon family were cross, and of course they were not complimentary to one another. When they all dashed out of the house, it looked like a hurdle race. This morning, the family had improved in one respect; instead of all four of them coming back to the house to pick up or get something forgotten or left behind in their scramble to get away, only three out of the four came back; but as Mr. Avon came back twice that just about evened up the family average!

PRESS, RADIO, and "MORMONISM" in Canada

By OWEN J. COOK *Of the Canadian Mission*

A FEW months ago, President Abel S. Rich organized a goodwill quartet in the Canadian Mission, and it has been doing work similar to that in other missions, but this is the first time in modern Canadian history that working facilities have been open to them. Now we find new opportunities being offered on every hand.

The goodwill quartet first found audience on Station CKLW, the Goodwill Station at Windsor, Ontario. Since then, the capital city of Ottawa has heard their harmony and lauded it. The Kiwanis Club sponsored their program and broadcast it over the Canadian Radio Commission Station, CRCO. Dr. Joseph F. Merrill was presented on the same program. At Toronto, the capital of Ontario, the quartet won Raymer's Sacred Music Contest, and the consequent title of "Toronto's Finest Sacred Music Quartet."

Other appearances have been sponsored until the quartet has been presented twice over the largest radio station in Canada, CFRB, To-

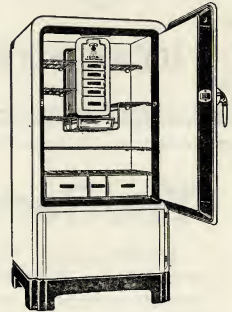
ronto, three times in the famous Chateau Laurier, and many times before service clubs.

As sudden as the change in radio policies, has come the break in press barriers. One year ago, in soliciting news space in the *Toronto Star*, the writer was refused because of the prevalent prejudice against Mormonism. On a recent visit of Dr. Joseph F. Merrill, Rev. R. E. Knowles, a well-known feature-writer on the same paper, lauded the Mormons in a well-written article.

Two other Canadian columnists have done the same. Ross Mason of the *Windsor Star*, Canada's leading newspaper, has given freely of his time and talents to see that people are given a proper conception of the practices and beliefs of Mormonism. Austin Cross, a columnist on the *Ottawa Citizen*, has defended Mormonism against the ministers and citizens who would discount the worth of hard-working and God-fearing people.

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"Beckoning Roads"

THIS is the title of a new novel by Dorothy Clapp Robinson which begins in next month's issue of *The Improvement Era*. It is a poignant story of the problems of youth in our generation, in our land, among our people. Marriage beckons—but financial insecurity says "no." Principles are highly regarded—but other less certain but momentarily more attractive values may beckon us off the charted course. This timely story by one of our own writers has to recommend it all of the elements of good fiction—plot, love interest, dramatic situations, well-portrayed characters—and whatever else it takes. Then, too, it has a message! Read *Beckoning Roads*, beginning in the February Era.

From a Minister of North Wales

A PROMINENT minister, Reverend John Pritchard, M.A., D.D., of Llanberis, North Wales, was here one day during Covered Wagon Days on July 21, and was shown the city [Salt Lake] and also witnessed the performance of the Creation as given on the grounds of the State Capitol on the night of July 21. After returning to his homeland he wrote a letter to Mr. John James from which the following excerpts are taken:

Llanberis, Caernarvonshire, No. Wales.
6th October, 1937.

Dear Mr. James:

I am at last having an opportunity to send you a word or two of greeting, full of hopes that you and your family are enjoying good health and happiness. I regret that I have no time today to express at length my appreciation of the kindness extended to me by you and your young friend, Mr. Wendell Ashton. But this letter will assure you that I have not forgotten your clean and beautiful city, and the happy time I was privileged to spend there.

The day at Salt Lake City was one of the fullest, brightest, and most interesting days that I spent in crossing and recrossing America. I have already had many occasions, in private and public, to extol the government of your city, and the tokens of true religion, which I witnessed on all hands. The literature, which I obtained at the Bureau of Information, has proved very serviceable, full of interesting and edifying facts.

My time, however, was too short to be able to appreciate the value and service of your various institutions. I should so much like, had time permitted, to have entered your University buildings, and learn in detail of its past and present service.

Will you please accept my kind regards on behalf of yourself and your family, and convey them also to Mr. Ashton.

Yours very sincerely,

(Signed) J. Pritchard.

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WHAT ARE YOU BRINGING?

•

NEW YEAR, what are you bringing?
Laughter, feasting, and singing,
Or pain and sorrows
In those tomorrows
With which through space you are
winging?

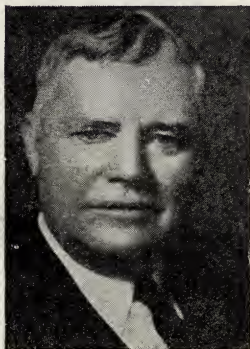
Bringing joy, so be you can spare it;
Gladly, aye, gladly, I'll share it;
But if it be trouble,
Then load your pack double
And bring me the courage to bear it!

•

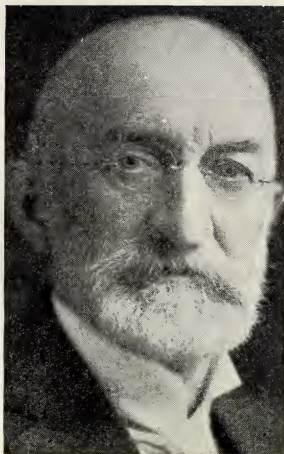
By ESTELLE WEBB THOMAS

Greetings OF THE FIRST PRESIDENCY

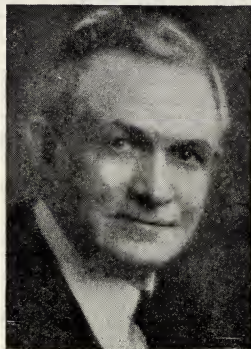
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PRESIDENT J. REUBEN CLARK, JR.



PRESIDENT HEBER J. GRANT



PRESIDENT DAVID O. MCKAY

WITH SATISFACTION and thanksgiving for achievements of the past year, we join the Christian world in another Yuletide celebration. In doing so, however, we express the sincere hope that with commemoration of Christ's birth there be connoted, as never before, the significance of the life and teachings of the Man of Galilee.

"Behold the man!" said Pontius Pilate, Roman governor of Judea, as Jesus, platted with a crown of thorns and mockingly bedecked with a purple robe, stood before the mob who cried, "Crucify him, crucify him!"

Blinded by ignorance, bigotry, and jealousy, the crowd saw in the condemned man only a malefactor, a violator of traditional law, a blasphemer; one whom they madly and unjustly condemned to the cross. Only a comparatively small group of men and women beheld Him as He really is—the Son of God, the Redeemer of mankind!

For nineteen centuries Christ's birth has been celebrated by nations that call themselves Christian. Annually the pealing of bells, the harmony

of music, and the declaration of voices have united in heralding anew the angelic message "on earth peace, good will toward men."

However, as on the occasion of that historic trial, so through the ages, men have beheld Him from different viewpoints. Some, who reject Him as venomously as did the rabble, see in Him and His disciples "inventors of a Christian moral system that has undermined and sapped the vigor of the modern European world." Others with clearer insight, begotten by experience, behold Him as the originator of a system that "promotes industry, honesty, truth, purity, and kindness; that upholds law, favors liberty, is essential to it, and would unite men in one great brotherhood."

Many behold Him as the "one perfect character—the fearless personality of history," but deny His divinity.

Millions accept Him as the great Teacher, whose teachings, however, are not applicable to modern social conditions. A few—O how few!—of the approximately 2,000,000,000 inhabitants of the globe, accept Him for what He really is—"the Only

Begotten of the Father; who came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness."

True, the present age is entirely different from that in which Jesus lived. People among whom He associated could not even imagine the many conditions, problems, and perplexities of this modern world. Science has brought to light discoveries scarcely ever before dreamed of. The automobile, the radio, the airplane practically annihilate time and distance, and make nations on opposite sides of the globe next-door neighbors. Jesus' message and personality reached only groups around the shores of Galilee, but today even an ordinary voice may be heard by millions! Intercommunication is almost instant, and transportation barriers are practically surmounted. A letter posted in Honolulu on Monday noon is read in Salt Lake City the following Wednesday morning.

Yet, notwithstanding all these achievements, dissatisfaction with existing social and political conditions is becoming more and more manifest. Mistrust and misunderstandings between capital and labor continually bring distress and destruction of property. The liquor evil is still an unsolved problem. Wars for expansion in which the innocent are mutilated and killed are carried on today as in the days of barbarism. Arbitration as a means of settling international questions is even now stifled by outbursts of ancient brute force. The question of taxation, the production and proper distribution of the products of the soil and of the factory are perplexing the wisest minds. Men need a beacon light to guide them as they grope in the midst of these perplexities.

That light is He whose birth the Christian world is celebrating at this Yuletide. It is He who in the bloom of perfect manhood, and with the inspiration of divinity said, "I am come that ye might have life, and that ye might have it more abundantly."

Men say His teachings are not applicable to modern-day conditions. How do they know, since true Christianity has never been actually tested by any nation or nations?

Fundamental in all Christ's teachings was the crime of wrong thinking. He condemned avarice, enmity, and jealousy in the mind almost as vehemently as He did the results that avarice, enmity, and jealousy produce. Can anyone in this modern world truthfully gainsay the practicability of such teaching? Equally applicable to present conditions are His teachings regarding the value and sacredness of human life, the virtue of forgiveness, the necessity of fair dealing, the crime of hypocrisy, the sin of covetousness, the saving power of love, universal brotherhood, the immortality of man, and many other vital principles.

TODAY civilized nations are sitting on a mountain of explosives, accumulated in defiance of Christ's teachings. Let the heat of hatred, suspicion, and greed become a little more intense and there will be such an international explosion as will greatly retard if not forcibly drive from the midst of mankind the hoped-for peace heralded by the heavenly hosts when the Son of Man was born. The GOOD WILL that was to usher in universal brotherhood will be replaced by envy, greed, and hate with resultant misery and death.

To members of the Church throughout the world, and to peace-lovers everywhere, we say, behold in this Man of Galilee not merely a great Teacher, not merely a peerless Leader, but the Prince of Peace, the Author of Salvation, here and now, literally and truly the Savior of the world!

Most heartily we commend faithful Latter-day Saints for their manifestations of devotion to Christ's principles during the past year, and for their outstanding achievements in Church projects instituted for the benefit of our fellow men.

Chief among these is the Church Security Plan, which calls for unselfish devotion by every member, and for much time, energy, and leadership especially on the part of general, regional, and stake committees. The first and immediate objective has been achieved—that of supplying sufficient food, clothing, and shelter for every needy person during the winter months. In response to the appeal of the leaders of the Church, two hundred twenty-one regional and stake storehouses have been established in which are stored thousands of pounds of foodstuffs, articles of clothing, bedding, etc., ready for proper distribution under the direction of ward bishoprics and Relief Society sisters.

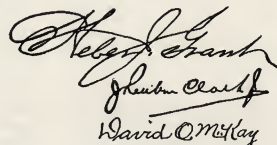
But giving something for nothing is contrary to the fundamental teachings of the Church. The real purpose of the Church Security Plan is to assist each individual to secure independence, to help make him self-supporting, to replace idleness with thrift and productivity. Here again Jesus' teachings are applicable. His plan was to make the individual right, and then the group of many such individuals, or society, will be right. Make the individual contented, and social unrest with its attendant evils will be greatly minimized.

To accomplish these things may require many years, but what has already been achieved by co-operative effort of the people is most encouraging. God bless you for your united response, and your willing service as evidenced in your contribution of time, energy, and means!

And now may your efforts directed through the ecclesiastical groupings, the quorums, and the auxiliaries, carry Christmas cheer to every person in your communities; and when that shall have been done, let it not be said that—

We ring the bells and we raise the strain,
We hang up garlands everywhere
And bid the tapers twinkle fair,
And feast and frolic—and then we go
Back to the same old lives again.

But rather let us resolve to behold in His true light the only Man through whose name and teachings the world can find "on earth peace, good will toward men."



The First Presidency.

Salt Lake City, Utah,
December 9, 1937.

AGRICULTURE *and the* CHURCH SECURITY PROGRAM

THE SECURITY PROBLEM AS A WHOLE CAN NOT BE SOLVED UNLESS LIFE ON THE LAND IS GIVEN FULL CONSIDERATION. THIS WILL BE DONE, FOR LATTER-DAY SAINTS HAVE EVER BEEN A LAND-LOVING PEOPLE.

By DR. JOHN A. WIDTSOE

Of the Council of the Twelve and a member of the Advisory Committee of the Church Security Program.

THE Security Program of the Church of Jesus Christ of Latter-day Saints has three objectives: First to supply food, clothing and shelter to faithful Latter-day Saints, who are unable through their own efforts to secure these necessities of life; second, to find employment for those now unemployed, who are capable of laboring; third, to improve the conditions of those who may be employed, but whose income is so meager as to furnish the bare necessities, not the comforts of life. These objectives may be summarized as charity, self-support, and progressive improvement of existing conditions.

The first demand made upon the Program was the care of those who, because of the unusual economic conditions of the land, found themselves destitute. The response of the membership to this call for need was marvelous in its generosity. Individuals, families, and organizations responded, and are responding to the call for help, until, today, no faithful Latter-day Saint needs go hungry, cold or unsheltered. In the history of our times this response of kind hearts and ready hands to an urgent need will form a notable, lasting chapter.

The second demand, to help those in need to support themselves, which implies a stern refusal to recognize any claims of the idler, has also been well met by the Program, through a large number of make-work projects, supplementing the work projects of the Federal government. Many of these projects, both in Church and State, such for example as the building or renovating of meetinghouses, are, however, of a temporary nature. The desire of the L. D. S. Church Program is to place all members in permanent pursuits, which will yield not only daily economic support, but a steady approach, however slight, towards economic advancement. To the meeting of this demand, much more important than the first, the Pro-

gram is now resolutely squaring its shoulders.

The attempt to find worth-while, permanent employment for the unemployed, and to better the conditions of those whose scanty earnings are insufficient for ordinary human comforts, of necessity brings the Program into the field of agriculture. Indeed, from Latter-day Saint farms came the vast majority of the food supplies provided for the destitute of the Church during the last two years. The Church has always held that a stable, enduring civilization rests upon a body of men and women who own and till the soil—who make their living by farming; and is proud to know that the majority of its members are tillers of the soil. Moreover, leading students of the subject believe that the profession of farming is a good business, and an excellent mode of living, compared with the many pursuits of man.

The statement may be well defended, if necessary, that farming as a business, if practiced properly, provides great certainty of food and health and increasing economic substance. As a mode of living, the most important consideration of life, farming is unsurpassed. Individually and socially, morally and spiritually, life under the open sky, in constant touch with the elemental forces of nature, gives strength, endurance, and permanence. Crime is not bred on the farm; and the clean blood of the farm is drawn upon continuously to maintain the vigor of the cities.

The L. D. S. Security Program is about to set up a series of projects for self-help, rooting in the farm. Such projects are really necessary, for, during the last few decades, only indifferent progress has mark-

THIS Church and people found temporal salvation and spiritual strength in a western wilderness by taking deep root in the soil, and this attachment to the life-giving earth became more than a means of livelihood—it became a mode of living, fundamental to the Mormon way of doing things. While "times" may have changed, fundamentals have not, and the soil must still be made to give us what nothing else can—bread, and strength, and independence, and spiritual vision, and security. Toward a better understanding of the means to this end this article appears here. Its basis was an address delivered before the annual convention of the Utah State Farm Bureau, December 8, 1937.

ed agricultural effort. The possible agricultural area in the West has not expanded materially, and the financial obligations placed upon the farm have been multiplied manifold. Young men and women come to maturity without the opportunity of finding farms for themselves, or they are asked to take over farms too heavily weighted with debts. Many present problems may be traced to a distorted agricultural economy.

IN ALL probability, the Program will set up its projects against the fivefold need of the farmer of the West—where most Latter-day Saint



farmers have their homes—and especially of the irrigation farmer. These five points should be known by all farmers and others, who have the welfare of men at heart. They are most briefly outlined here.

1. *There must be a new spirit of conservation of our resources, of soil, water, and money.*

The pioneers found here virgin soils, made fertile through long ages of weathering and other natural forces. We have been wasteful of this precious gift. To maintain the fertility of the soil, use must be made as never before of crop rotation and fertilization, natural and artificial. Nature has laid down in our neighborhood great deposits of potash and phosphates which, if properly developed, will aid greatly in the maintenance of soil fertility.

Water is the limiting element of Western development. We do not use it wisely. After these many years, few farmers understand the principles underlying the practice of irrigation. Good water-measuring devices are infrequent. Nearly all use water wastefully. For example, the irrigated area of Utah could nearly be doubled if the present waste of water were stopped.

Money, the income from crops, has too often been used wastefully by the farmer. Too many glib salesmen have victimized him, and he himself has not always counted the cost of the purchases he has made. The wise use of money must form a part of the program of agricultural conservation.

2. *More profitable crops must be grown.*

In the West, with a high investment in reservoirs, canals and ditches, and the added cost of water application, a large acre income is indispensable. This can be accomplished by growing more intensive crops. This means the reduction of the farm area per person, employing many more people on present farms.

There are two kinds of such intensive crops.

First, crops of high acre value that are sold as they are harvested, such as vegetables, fruits, peas, beans. Many problems accompany this branch of agriculture, such as refrigeration.

Second, crops that go through manufacturing processes before reaching the market. Such are canned farm products, sugar beets, and crops that fit into the developing science of chemurgy, in which there is an actual transformation of crop material, as when the starch of potatoes or artichokes is converted into power alcohol, or the woody fibre into rayon, or soy beans into automobile steering wheels.

3. *There must be more cooperation among farmers in the production and marketing of crops.*

The farmer is expected to toil with his hands, to apply science in raising plants and animals, and know world economics in the marketing of his produce. Few men can do all this unaided. Crop prices, unpredictable, irrational, are too frequently his undoing. By cooperation, the farmer's worries may be greatly diminished. The day of wise agricultural cooperation is upon the farmer.

4. *Men must be helped to own farms.*

To do this more land must be made available, and the money-less man must be given a chance to buy a farm. By the wise use of water, the irrigated area may be greatly increased. Lands now lying waste, in rural districts and as vacant lots or back yards in the towns, may be made to assist in the problem. Small streams that flow high in the spring and low in summer may be impounded to increase a profitable acreage. Many possible new projects of consequence are yet to be developed, by which tens of thousands of new acres may be brought under cultivation. A better proportioning of each farm to its possibilities would have the effect of enabling more men to cultivate the

soil. The same effect would be obtained by the fuller correlation of the irrigated farm, the dry-farm, and the cattle or sheep farm. In short, by the proper use of our present resources, ample lands might be made available for some coming generations of farmers.

Likewise, methods must be devised by which the earnest man, desirous of farm life, may be enabled to pay for his farm as crop-years come and go. How to do this is well known from the experience of this and other nations. Europe has set an example that we may well follow.

5. *Farm life must be made attractive.*

After all, bread is only a means for living joyfully. This is not the least of the conditions that confront the coming agriculture. Much has been done toward this purpose. Good roads, automobiles, radios, newspapers and magazines, accessible schools and churches—all have contributed. More is to be done about and within the farm home itself. Lawns and shrubs around the house; paint on house and outbuildings; good pictures on the walls; some of the best books within easy reach; a united family life that recognizes the supremacy of the things of the spirit—all these will help build agriculture.

THE agricultural problem in Latter-day Saint sections is really twofold: To make better use of our existing farms and to open up new lands for farms.

The L. D. S. Church Security Program will publish from time to time such agricultural projects as it may approve. It would be well for all to keep an eye open for progress within this field of the Program. The security problem as a whole cannot be solved unless life on the land is given full consideration. This will be done, for the Latter-day Saints have ever been a land-loving people.

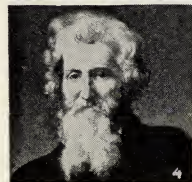
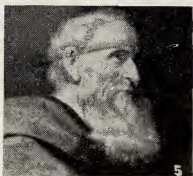
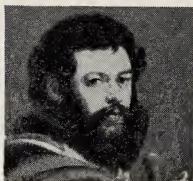


The PROTESTORS OF CHRISTENDOM

A STORY DEALING WITH THE WRITINGS AND TEACHINGS OF THE APOSTOLIC FATHERS AND WITH THOSE NOTABLE CHARACTERS OF RELIGION WHO THROUGH THE CENTURIES HAVE PROTESTED AND WHO HAVE BEEN PROTESTED AGAINST.

By JAMES L. BARKER

Head of the Department of Modern Languages at the University of Utah, and a member of the General Board of the Deseret Sunday School Union.



1. SIMON PETER, PAINTED BY BARTOLOMEO.
2. JAMES THE ELDER, PAINTED BY REUBENS.
3. JOHN, THE BROTHER OF JAMES, PAINTED BY DÜRER.
4. ANDREW, PETER'S BROTHER, PAINTED BY RIBERA.
5. PHILIP, PAINTED BY REUBENS.

I. CLEMENT OF ROME

(Editor's Note: While Clement is not included among the so-called "protestors," a series of this scope and nature logically begins with a background of his life and writings.)

THE material available for the reconstruction of the early period of the Christian Church is meager. For instance: "From the death of Peter to the writing of the first Christian Apology which bore the name of Justin (born 145 A. D. at Alexandria) is a stretch of eighty years, over which has settled an obscuring mist scarcely penetrated by a single ray of light." Even the writings that have come down to the present are not numerous and often of disputed authenticity.

The writers who had known the Apostles and who wrote during the first two hundred years of the Christian era are known as the Apostolic Fathers, and their writings include (1) The Letter of Clement of Rome, anonymous, but attributed to Clement, written probably about 96 A.D.; (2) The Letters of Ignatius of Antioch, martyred, according to Eusebius, 108 A. D. in Rome; (3) The Teachings of the Twelve or the Didache, discovered by Bryennios in 1875 in the Patriarchal Library at Jerusalem; (4) The Letter of Barnabas, really anonymous, written

probably during the first century; (5) The Letter of Polycarp, martyred, according to Eusebius, in 166-167 A.D.; (6) The Shepherd of Hermas, written by Hermas, brother of Pius who was bishop of Rome about 148 A.D., and (7) Fragments of Papias.

The difference in value between the books of the New Testament and the writings of the Apostolic Fathers is very striking. It is difficult to understand how so great a change could have occurred in so short a time. "Until the death of the Apostles the deposit of revelation was progressively enriched, as Saint Paul writes, 'the mystery of Christ has not been made known in other ages to the sons of men so clearly as it has now been revealed to the holy apostles and prophets (Ephes. 3:4-5)'; after the death of the Apostles, no new enrichment will be made."¹ Is the explanation given by Hankey correct? "A lot of second-rate philosophers who had hitherto confined their attention to the Greek philosophies and Oriental religions, started to explain Christianity. They were generally not very good Christians, and just looked upon the faith as an intellectual problem. . . . If the Christians had been wise, they would have stuck to

their guns and said, 'We can't know all about God. We can only know what God has chosen to tell us.'"

Though the writings of the Apostolic Fathers are sterile as far as any "new enrichment" of revelation is concerned, they are not without value. They do not contain an exposition of the doctrines and organization of the church; for instance, they do not give the exact constitution of the church, nor the formulas used in the ordinations of its officers, nor the precise functions of the officers of whom mention is made, nor the formula used in the baptismal service, nor the words used in the sacramental prayers. In fact, from the records that have been preserved, very little may be known definitely and with precision. It is quite impossible to say from the records extant just what were the original teachings and organization of the church—"the deposit of faith," entrusted to the early church. And yet, though what is left is only fragmentary, much as a naturalist reconstructs a skeleton from a few disconnected bones, one may fit the facts contained in the writings of the Apostolic Fathers into the framework of the Church as revealed to Joseph Smith.

These facts represent undoubtedly at times the doctrines and organization of the church already in process of change, but the statement of Tertullian remains, nevertheless, relatively true: "From its very order, it is manifest that that is of the Lord and true which was first hand-

¹Andrew Stephenson, *The History of Christianity*, Vol. 1, p. 133.

²Lebreton et Zeiller (catholic), *L'Eglise Primitive*, p. 321.

³Hankey, *The Lord of All Good Life*, pp. 112, 113, quoted by Qualben.

PROFESSOR BARKER, a scholar in this field, here begins a biographical series dealing with the great names in the history of Christendom, principally devoted to those champions of truth—the Protectors—who, through the centuries following the death of Christ and His Apostles, have opposed those changes of doctrine, ritual, spirit, and authority which brought about the Great Apostasy, lost the authority of the Priesthood to the men of earth and caused need for the restoration of the Gospel in this the Dispensation of the Fullness of Times. In the course of this story such names as Justin Martyr, Irenaeus of Lyons, Clement of Alexandria, Origen, Tertullian, Cyprian, Eusebius, Arius, Augustine, and others, will walk across these pages.

In the First Vision, Joseph Smith was told to join none of the then existing churches, that none of them was the true Church and that, through him, the true Church would be restored. This Church was organized when Joseph Smith was not yet twenty-five. If the restoration were purely human and not divine, it would fail to stand comparison with the early Church, the organization and doctrines of which it undertook to restore; but, if divine, it will stand such comparison. There will be pointed out in this series some of the doctrines and elements of the constitution of the early Church which were restored after they had been lost to the world.

It is well to keep in mind that a few of the documents, which are source material for the study of the early Church, have been discovered since the time of Joseph Smith and that, with the exception of the New Testament in English translation, none of them was known to him. If nevertheless where others with character, learning and great talent, largely failed, Joseph Smith, without learning, succeeded magnificently, the lover of truth, desirous of such a restoration, must be deeply impressed.

ed down; that, however, foreign and false which was put forth later.” Quoting this passage, Pierre Battifol writes: “It is perfectly evident, if the chronological order alone be considered, that that is of the Lord and true, which is the most ancient in tradition, and that that is foreign and false that was produced later.” The writings of the Apostolic Fathers contain, then, the truth or that which is least removed from the truth, as represented by the oldest traditions of the church, or the earliest known (outside of the writings of the New Testament) records of the faith and of the organization of the church, which, very early, was already undergoing change. Where

writers, differing as to time and place of origin and representing the oldest recorded tradition, agree, they present, with a high degree of probability, the original teaching and organization, “the deposit of faith,” entrusted to the Apostolic Church.

IT WOULD be interesting to know the life of Clement, the first of the Apostolic Fathers, the author, as it is supposed, of Clement's First Letter to the Corinthians, but that is impossible. The really important thing, however, is that the author was acquainted with the traditions and teachings of the early church. He was undoubtedly one of the first elders or one of the first bishops of Rome, perhaps a slave or a freedman, but none of the lists of bishops is contemporary and there is uncertainty as to the beginning and end of the term in office of the bishopric of the first ten popes (elders or bishops) of Rome (until about 154 A. D.) and uncertainty, even, as to “the order that should be assigned to the first successors of the Apostle (Peter).” The opinion of scholars is, however, quite unanimous that Clement's First Letter to the Corinthians was not written later than 100 A. D., and consequently the writer was in a position to know early traditions and usage.

“Clement's First Letter to the Corinthians bears no signature; it claims from the beginning to be a

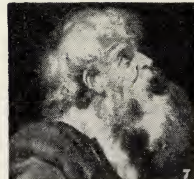
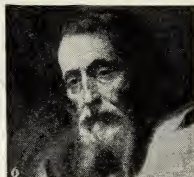
“Hemmer (catholic), Introduction, *Clement de Rome, Epître aux Corinthiens*, p. 1.

communication from ‘The church of God which is sojourning at Rome to the church of God which is sojourning at Corinth’ without the name of the author. Throughout the writing, when the author speaks in the first person, it is in the plural as is natural on the part of a group.”

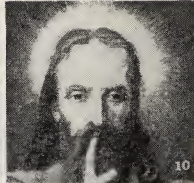
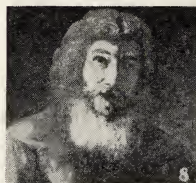
Clement's First Letter to the Corinthians (*Prima Clementis*) is frequently quoted as the first example of the church at Rome exercising authority over other churches. It is, however, only one letter among many written by the various churches to each other, conveying news and, at times, admonishing and encouraging one another. Thus, the letter relating the martyrdom of Polycarp, bishop of Smyrna, begins, “the church of God which sojourns in Smyrna to the church of God which sojourns in Philemon, and to all the

(Continued on page 56)

“Hemmer, Introduction, *Clement de Rome, Epître aux Corinthiens*, p. xxi.



The Improvement Era is greatly indebted to The Foundation Press, Inc., Cleveland, Ohio, for permission to use these photographs of the original Twelve Apostles of the Lord Jesus Christ which were taken from “The Master Library,” Volume 7.



6. BARTHOLOMEW, PAINTED BY RIBERA.

7. MATTHEW, PAINTED BY RUBENS.

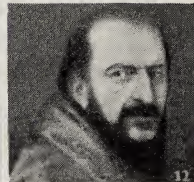
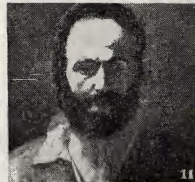
8. THOMAS, PAINTED BY RIBERA.

9. THADDEUS, PAINTED BY RUBENS.

10. JAMES THE LESSER, PAINTED BY SHIELDS.

11. SIMON THE ZEALOT, PAINTED BY RIBERA.

12. JUDAS ISCARIOT, PAINTED BY VON GEBHARDT.



“Tertullian, *Praescriptioes*, 31.

“Pierre Battifol, *L'Eglise Naissante et le Catholicisme*, p. 324.

*A quarter of a century of
successful seminary operation
recalls the beginning of—*

A NEW INSTITUTION IN RELIGIOUS EDUCATION

By DR. JOSEPH F. MERRILL

*Of the Council of the Twelve and Former
L. D. S. Commissioner of Education.*

LET THE title of this article startle no one. We are all familiar with the dictum that "there is nothing new under the sun." However in the experience of every individual things have arisen that make him question the accuracy of the dictum.

The institution of which we are writing has from its beginning in the Latter-day Saints' Church system of education been known as a *seminary*. The name was not new but its relation to the public was new. It is a special type of school of religion with a limited curriculum, maintained near public schools but in no way a part of them. Yet in every case the seminary has been organized to serve students attending a public school. It was not designed as a proselyting institution, though its doors have always been freely open to non-members.

The first school of the type here mentioned went into operation in September, 1912, directly across the street from the Granite High School, Salt Lake County. Its purpose was to offer students attending the high school the same courses in religious education that were given at the

L. D. S. University High School.

The writer's wife was a member of the first graduating class of the Church Academy in the days when the young and brilliant James E. Talmage was its principal. Inspired by her excellent teacher, she learned her Bible lessons well; for in later years when she taught her little children to say their bed-time prayers at her knee, it was her custom to reward their serious efforts by telling them a story from the Bible. Her list of these stories was so long that her husband often marveled at their number, and frequently sat as spell-bound as were the children as she skilfully related them, preparatory to the children's going to bed.

When and where did she learn these stories? The answer was in Brother Talmage's Bible class when she was a student in his school—the Salt Lake Stake Academy, predecessor of the L. D. S. University.

Well, if Bible study in school

WHEN great discoveries are made and when far-reaching movements are launched we usually find many thoughtful men thinking along the same lines. Such was the case when the seminary movement of the Church came into being. The Church Board of Education and the Church's leading educators and thinkers in many fields had long realized that Church-operated academies were a financial burden and were performing a limited service, geographically at least. There had been discussion looking toward broadening religious education in connection with state, county, and city schools. Finally in 1912 this burden of thought found experimental expression at Granite High School, in Granite Stake, under the presidency of Frank Y. Taylor and through the immediate motivation of Dr. Joseph F. Merrill, then a member of the Granite Stake Presidency. It was this forerunner of the present Church Seminary System concerning which the author writes at this time.

could thus make one girl an efficient religious teacher of her children in their home, it could do the same with other girls. And so highly did the husband rate this skill of his wife that when one day she expressed a wish that every one of her children should attend the L. D. S. U., he at once assented. If Bible study in school would do for the children what it had done for the mother, no sacrifice was too great to achieve this end.

But what about other children in the community? Should they not also be privileged to study the Bible while attending high school? Yet most of the boys and girls in our community had to go to a public high school, one reason being that it was cheaper to do so.

(Continued on page 55)



THE FIRST L. D. S. SENIOR
SEMINARY BUILDING,
ERECTED AT GRANITE
HIGH SCHOOL, 1912.

The CHURCH in EDUCATION



INSTITUTE OF RELIGION, FLAGSTAFF, ARIZONA
(ARIZONA STATE TEACHERS' COLLEGE).

ON NOVEMBER 7th there was dedicated at Tucson, Arizona, by President Heber J. Grant, a very beautiful Institute building, to serve the religious educational needs of the Latter-day Saint students at the University of Arizona. It is situated on the corner, adjacent to the north entrance to the University. In style, it is modernized Georgian, open and expansive, because of the warm climate. In design and appointments, it is most attractive. President Alfred Atkinson, of the University of Arizona, speaking at the dedicatory service, said:

Some of you may not know that the Regents last year, under the guidance of President Burgess, passed a resolution authorizing the University to count toward degrees certain credits which are to be taught at this institution. . . . I am pleased that they did that, for that is a broad, substantial recognition of our measure of the work. So, on behalf of the Regents and the University of Arizona in all its departments, I am pleased to extend this most cordial official welcome to our community, to say that it is in the direction that we think is important, and we hope there will be more development in this direction. We are pleased that you are making this building possible, and that you are sending here the fine leadership which we find has come. You are most welcome into our community life.

Earlier during the same week, on November 5, a similar Institute to serve the needs of the L. D. S. students at the Arizona State Teachers College was dedicated at Flagstaff. This is located on property owned by the Church, directly opposite the college, and is equally as beautiful as the one at the Arizona State University, but somewhat smaller. The local Church branch will also use this structure for their functions. President Thomas J. Tormey, of the College, made the following statement at the dedicatory service:

I think the leaders of the Church who have made this building possible are to be congratulated upon the job which they have done. This building in itself is a beautiful thing. It is bound to inspire the students who come in contact with it. . . . But may I point out that this building is after all but a vehicle; it is a place to be used, and the way in which it is used will determine its influence, not alone upon Flagstaff, but upon all of Arizona, and knowing the program which has been arranged, I can offer my heartiest congratulations. On behalf of the faculty and on behalf of the students, I wish you our very kindest regards and assure you of our continued cooperation.

On November 21, a similar building was dedicated by Elder George Albert Smith at Ephraim, near the Snow College; and one is nearing completion at St. George, to serve the needs of the Latter-day Saint students at Dixie College. During the last year, four L. D. S. institutes and nineteen L. D. S. seminary buildings have been constructed, equipped, and put into operation under the auspices of the Church Department of Education. Thirteen of these replace temporary structures that have been used for many years and six are entirely new and are located in places where seminaries have not previously existed.

This extensive building program has been carried forward in rather rapid concentration to offset the building lag during the years of the depression. A notable contributing factor has also been the change in policy whereby the Church now con-

SOME RECENT DEVELOPMENTS
AND SOME FACTS CONCERNING
THE PROGRAM OF THE CHURCH
DEPARTMENT OF EDUCATION.

BY

DR. FRANKLIN L. WEST
Church Commissioner of Education

tributes sixty per cent of the cost of construction, where previously the buildings were constructed entirely at the expense of the local stakes. These new structures are only a small part of an extensive Church educational system, and it might be interesting to know something about the general program and the objectives and scope of this phase of the Church work, as it is now in operation.

The Church from its very inception has recognized the value of education and has actively fostered and supported it. Joseph Smith, Prophet of the Restoration and first President of the Church of Jesus Christ of Latter-day Saints, stated that a man is saved no faster than he gains knowledge, that he cannot be saved in ignorance, and that the glory of God is intelligence.

As valuable as the work of the auxiliary organizations of the Church is, yet it has been felt from the earliest times that something additional should be done in the way of religious and character education during week-days to supplement the educational work of other agencies.

In Kirtland, Ohio, Joseph Smith established the School of the Prophets, and in Nauvoo, Illinois, laid a foundation for a university. Almost immediately after the pioneers arrived in Utah schools were established, and in 1850, three years after their arrival, the University of Deseret was chartered, which institution later became the University of Utah.

AS THE Mormon population increased in the West and new settlements were made, not only

INSTITUTE OF RELIGION, TUCSON, ARIZONA
(UNIVERSITY OF ARIZONA).



throughout Utah but in Idaho and Arizona as well, academies to the extent of nearly a score, and several colleges were established by the Church. Secular and religious subjects were taught in these institutions and the cost of maintenance was entirely borne by the Church. This movement reached its peak about 1920.

However, in order to prevent a duplication of the teaching of secular subjects both in the public schools and also in the Church academies and colleges, a new policy was adopted by means of which all but two of the colleges and all of the academies were closed and turned over to the state as a gift, to be operated under the public school system.

Seminaries were gradually established by the Church on property adjacent to the high schools and colleges, in which religious subjects only were taught to students at times when they were not otherwise engaged in their regular school work. Since the public schools are owned by all of the people and almost every form of religious belief may be represented in its constituency, it is considered neither feasible nor desirable that religion be taught in the schools, and since the need for religious education is so great, it is found to be desirable and highly necessary that a religious educational program, under trained leadership with modern facilities, be carried forward.

The cost per student in each of these units under the present system is considerably less than the corresponding cost in secular schools, and the majority of our students are located in the seminaries of the high school level, where the cost of instruction is \$10.61 per student (1936-1937), while the average high school student in Utah costs approximately \$65.45 per student. All of our time is devoted to religious education, whereas in the system of Church-operated academies, part of the time was devoted to the teaching of secular subjects. Although we are reaching more than six times as many students as were taught under the other program, when the academies were in operation, yet our total expenditure for this purpose is about three-fourths of what it was then.

This type of education, whereby the work of the public schools is supplemented by religious education conducted during the week on "released time," is increasing in popular favor and is being more widely

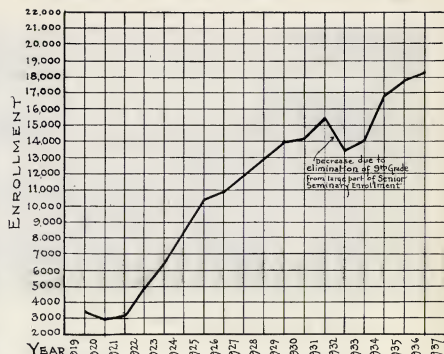
adopted as the years go by throughout the entire country. It has been found to be legal and legitimate in every way.

In the present L. D. S. educational program, units established to serve the needs of college students are called Institutes of Religion. Those associated with the senior high schools are called Seminaries, and those affiliated with the junior high schools are referred to as Junior Seminaries.

There are thirteen Institutes of Religion, serving college students at the University of Idaho at Moscow; the Southern Branch of the University of Idaho at Pocatello; the University of Wyoming at Laramie; the Utah State Agricultural College at Logan; the University of Utah at Salt Lake City; the Dixie Junior College at Ephraim; the Arizona State Teachers College at Flagstaff; the University of Arizona at Tucson, the L. D. S. Business College, Salt Lake City; Gila College at Thatcher, Arizona; the Branch Agricultural College at Cedar City; and the University of Southern California, at Los Angeles. All of the institute buildings have been constructed within the last ten years, and most of them within the past three years, so that they are modern in construction, lovely in their appointments and meet the needs not only of the Sunday School, Sacrament services and classroom instruction, but also the needs of the social program.

Through these institutions approximately 4,000 college students are receiving religious instruction and guidance. Credit is given for non-sectarian courses at all of these colleges except one. Such subjects as Comparative Religion, the Bible, the Prophets, Teachings of Jesus and of Paul are taught.

The salary schedule and scholastic attainments of the teachers compare very favorably with those in the secular schools. Teachers are selected not only because of their teaching ability and scholastic attainments, but because of their moral and personal qualities of leadership, and zeal for the Church.



STUDENT ENROLLMENT IN THE SENIOR SEMINARIES, 1919 TO 1937.

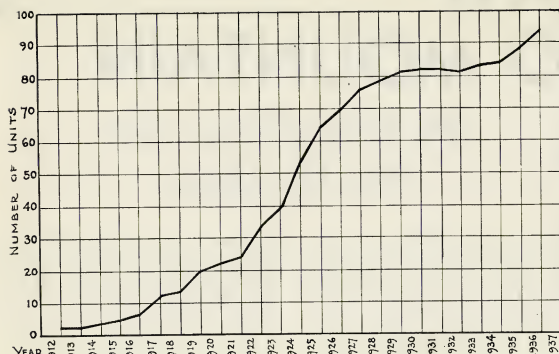
IN ADDITION to these thirteen institutes ninety-five seminaries have been established, serving the needs of high school students in the same states, and in Colorado and Nevada. The Church also maintains a small elementary and high school at Kelsey, Texas, and some elementary schools and an academy at Colonia Juarez, Mexico.

Week-day religious education for the L. D. S. people of the junior high school level is either conducted in larger cities in the Church chapels by unpaid leaders after school hours, or is conducted in consolidated school districts in the Senior Seminary building, either by Senior Seminary teachers or by equally qualified men or women having teachers' certificates. There are 222 such units, serving approximately 10,492 students in 63 stakes.

The program of week-day religious education under the Department of Education includes at present 750 teachers and approximately 38,939 students.

The governing board of the educational work of the Church is called the General Church Board of Education, and at present is composed of fourteen members, including the First Presidency of the Church and seven apostles, with President Grant as its president. The administrative head of the organization responsible for carrying out the policies of the Board is the Commissioner of Education. Those who have held this position in the past are Karl G. Maeser, J. M. Tanner, Horace H. Cummings, David O. McKay, Adam S. Bennion, Joseph F. Merrill, John A. Widtsoe and the present commissioner, Franklin L. West.

At present the Church also maintains the Brigham Young University



GROWTH OF SENIOR SEMINARIES, INDICATING NUMBER OF SENIOR SEMINARIES EACH YEAR, 1912 TO 1937.

at Provo, and the Ricks Normal College at Rexburg, Idaho.

Some of the objectives of the Latter-day Saint program of religious education are:

1. To help students develop a consciousness of the reality of God and a realization of man's personal relation to Him.
2. To develop in the life and experience of students an appreciation and understanding of Jesus as the Savior of mankind and to lead students to uphold the teachings and the cause for which He stood.

3. To assist students in the development of a testimony of the divinity of the work of Joseph Smith and a conviction that the restored Gospel is being disseminated throughout the world through the power and authority of the Priesthood of God.

4. To help students develop the ability and disposition to participate actively in the organizations of the Church.

5. To help students arrive at a sound interpretation of life and the universe, to develop the ability and disposition to see God's purpose and plan in the universe, to understand man's relation to it, and to assist in the formulation of a philosophy of life built upon this interpretation.

6. To foster in students a progressive and continuous development of personality and character which is harmonious within itself and adjusted to society, to the physical environment, and to God.

These objectives are being realized (1) through a comprehensive study of religious subjects with special emphasis upon Biblical history and literature, and L. D. S. Church History and Doctrine; (2) through a student-centered religious activity program; (3) through personal guidance work; and (4) through programs of worship both week-days and Sunday.

The activity program of the various age levels includes regular student club and leadership group activities, religious discussion groups, formal and informal parties, dances, banquets, hikes, athletic activities, participation in ward programs and worship activities, in dramatic and

community projects in the field of religion.

Personal guidance, both in and out of the classroom, has been emphasized as one of the major responsibilities of teachers of religious education. Special instructional work in guidance has been provided enabling these teachers to better understand youth and their problems. Several projects have been sponsored by the Department of Education to compile the religious experiences of Latter-day Saint youth in the home, school and Church. This compilation will serve to aid in the general religious counseling program of the Institutes and Seminaries.

MANY of the leaders in the field of higher education are convinced that religious training should be a part of the training of university students. An extensive survey of college students in America showed that there was considerable confusion and lack of fundamental education on religious and ethical issues, and that this was especially true of religious beliefs. The thought has been expressed by these leaders that paralleling the present effectiveness of technical training, students should be given a fuller education in the appreciation of values and of the controlling principles supplied by religion. Other reasons advanced are as follows:

The feeling of awe, wonder, and reverence toward the mysteries of life and toward the vast universe is quite general. The upward reach toward and the desire to establish a friendly relationship with God is almost a universal experience. One's spiritual nature needs food for its sustenance and means for its ade-

quate expression quite as much as one's physical nature. Then too there is an intimate relationship between one's religious philosophy, his church activity, and his moral life. Also, there is to be considered the great amount of lawlessness and crime in the country. The influence of the home has been greatly weakened through divorce. Present conditions make possible the easy concealment of unconventional conduct. Then there is the widespread extension of the scientific spirit which is critical and insistent upon evidence and facts and has somewhat weakened the influence of religion. The old checks on immoral conduct have been greatly weakened.

Thus the needs for religious education are apparent. The Institutes of Religion have been established to supply these and other needed ends.

During university years, students meeting much new knowledge frequently have difficulty in reconciling their religious beliefs formed during their impressionable years with their academic studies. This is usually due to two causes: (1) As they advance in knowledge and experience in other fields of thought they neglect the study of religion, their understanding of this field remaining at the high school level; or (2) if they maintain their interest in religion they face questions too difficult to answer without help. In both cases, students are in need of assistance to the fuller understanding of religion. Latter-day Saint Institutes have been established to meet this situation. They offer studies in religion on the college level, in college terms, dealing with the profound questions which every thinking individual has a right to ask. At the Institutes, students discuss these questions freely and frankly with the Institute Directors, either in classes or in private consultation.

By developing a deeper, finer, and more certain understanding of the Gospel of Jesus Christ, the Latter-day Saint Institutes are leading students to a love of God and humanity, to a living faith in the Gospel of Jesus Christ, to an abiding loyalty to truth and righteousness, and to an appreciation of all that is praiseworthy.

We feel deeply grateful for the substantial support, both morally, spiritually, and financially, in allowing the program to be extended and these fine structures to be built, which will be a credit to the Church and will be of everlasting benefit to the young people who come there for instruction.

The OUTLAW of NAVAJO MOUNTAIN

By ALBERT R. LYMAN

The Story of Posey, Last Pah-Ute Outlaw

THE STORY THIS FAR: Down in the wild and lawless region of Fourcorners, where Utah, Arizona, New Mexico, and Colorado come together, more than half a century ago Kit Carson rounded up the Navajos and drove them into Santa Fe, New Mexico, to keep them there in the "bullpen" for three years. While the Navajos were being thus harshly disciplined, a disaffected handful of Pah-Utes broke away from their tribe north of the San Juan River and took possession of Navajo Mountain in Navajo territory. When the Navajos came back, these Pah-Ute renegades refused to vacate the Navajo country and bad blood resulted. Sowagerie (Posey) the central character of this story was a child of one of the Pah-Ute renegades. He grew up in a cradle of anarchy. Bitscel, a son of the ousted Navajo, was Posey's most bitter enemy. In the midst of this tense situation in 1879, a colony of Mormons was sent down to settle the San Juan country, largely for the purpose of improving relationships with the Indians. Thales Haskel was their chief interpreter—a man skilled in Indian dialect and psychology. But the Navajos and Pah-Utes continued to prey upon each other and upon the Mormon settlement. During one skirmish when cowboy avengers scattered the tribe, the renegade son, Sowagerie, was momentarily separated from the tribe with Toorah, little sister of Poke, the Pah-Ute leader. This brief interlude marked the beginning of the smoldering romance that caused Sowagerie bravely to change his name to Posey and vainly dress himself in fine clothes, braid his hair, and put on war paint. This interest in his little sister, however, was relentlessly disapproved by Poke, who looked upon the "apostate" Posey as "Skunk," and so referred to him. During one period of tribal disorganization, Toorah, Posey's beloved, disappeared with her brothers, and all Posey's searchings for her were in vain. Posey finally secured vague information concerning Toorah's whereabouts, and these two lovers madly dashed to freedom. Their new found freedom together was soon interrupted, however, when Poke accidentally stumbled upon their hiding place. But he was in trouble and his ugly threatening gave way to surly compromise. Posey now entered upon the most recklessly happy part of his life. But shortly later, in an act of playfulness, occurred the greatest tragedy of Posey's life—the shooting of his beloved wife by his own hand. His unbounded sorrow was made more terrible by the avenging pursuit of Toorah's brother, Poke. But the two met under circumstances which enabled Posey to save Poke's life, wherefore Posey was relieved of further vengeance on that score by agreeing to pay a high indemnity and by agreeing to marry another of Poke's sisters—a disagreeable superannuated maiden—which circumstances began another career of heckling evil. Later a handful of Mormon settlers from Bluff captured Posey in a humiliating manner, put him in irons and brought him before a justice of the peace, where he was bound over to appear at the next session of the district court. By a ruse Posey later escaped and went into exile at Navajo Mountain. He was shaken by his first personal experience with white man's justice and sent word to the inhabitants of Bluff, asking their forgiveness and pledging to mend his ways. The charges were withdrawn and Posey returned to the community on temporary good behavior. But as the terror of his exile began to fade, the humiliation of it loomed greater in his mind and he took steps to see that it would not happen again by going to Colorado to purchase a long range gun, and by learning how the recently installed telephones could be used and how communities could be separated by cutting wires. Thus prepared, he returned to his old ways with a vengeance. In the midst of this situation Poke's son, Tse-ne-gat, was accused of robbing and killing a sheepherder. Peace officers came to arrest him. In the skirmish that followed, both Pah-Utes and whites were killed. Posey had treacherously used a flag of truce to protect himself while he gained shooting position. General Hugh L. Scott was sent out from Washington to represent the government in this tragedy. Poke, Posey, Tse-ne-gat, and Jess Posey were taken to Denver for trial. Royally treated and exonerated, they were released by the government and sent home. This generous treatment they interpreted as an act of weakness, and began to plan further misdeeds. With an increasing belief in his own immunity from all punishment, Posey acquired another long range gun, traveled a long distance to purchase a horse that was superior to anything in the San Juan Region, and in other ways prepared for the inevitable conflict that was destined to come. His preparations, however, were interrupted by another gambling affray with Bitscel in which Posey's prize horse was involved and from which he extricated himself by striking Bitscel with the butt of a revolver and dashing for freedom—thus postponing another final meeting. Then Posey's activities were spent in organizing and firing to violence the hoodlum element of the tribe—an element, which having been inspired to violence proved embarrassingly difficult even for Posey to control. Finally Pahneab, a young leader of the hoodlum element, was arrested with Dutchie's boy and brought to trial for holding up a shepherd at gun's point. Posey entered the schoolhouse courtroom and during the noon recess aided the defendants to break for liberty, with Sheriff Oliver in full pursuit. Quickly organized posses rounded up many Pah-Utes whom this quick explosion of events caught unaware in Blanding. Posey hastened to organize his tribe for flight, but found that his leadership was not fully accepted. Many were reluctant to take the Big Trail while their kinsmen were held captive in Blanding, and others refused to move without notifying Poke, who was living aloof from the tribe at Recapture. These embarrassments to Posey's position caused costly delays and damaging concessions on his part. After the tribe was finally under way—still without Poke—and after several light

skirmishes with posses, Posey returned to Blanding by night to discharge a costly promise to the tribe that he would effect the escape of his captive tribesmen, but found them safely stowed away in the basement of the schoolhouse with heavily armed guards at every entrance, and so was forced to return to his tribesmen in humiliation; but they, in the meantime, with rattle-brained generalship, had permitted themselves to be maneuvered into a precarious position, and in the skirmishes that attended Posey's rejoining his people he was wounded twice in the hip and Pahneab was killed, after which the posse returned to Blanding for reinforcements.

CHAPTER XXI—BAD MEDICINE

POSEY, with his aching wounds, hung hopefully to that ambush till late in the afternoon and then descended to the bottom of the Comb intent on reaching the eagle's nest by way of the lower trail. He met his people coming in a panic; they had barely escaped being surrounded, so they said, and, this being no time to stop and talk, he joined them in their wild flight.

Urging their jaded animals forward they turned up Mule Creek, to the west of the Comb, in the early evening. Before dark they reached a high butte with steep or vertical rock on all sides. If they could get on top of that island-hill, they could defend themselves from all corners, so they began in haste to make a rude trail up the north-east side.

Sometime in the dark, weary hours of the night they found themselves on top of the butte with nothing to eat and no blanket on which to rest; no goat to milk nor to butcher—what in the world could they do? Possibly, after all, the eagle's nest was not surrounded—anyway, they must have something to eat, even if they had to rob Karnell's little ranch above the mouth of the creek. Before going to the ranch, however, they would see if their stuff still remained on the rock.

By now it had turned out to be a bad night with black clouds, moaning winds, and fitful gusts of snow. A blanket of snow would add



COMB WASH

much to their misery, but worse still it would advertise all their movements by leaving their trail as plain behind them as black print on white paper.

Leaving a few squaws on the island to care for the little papooses, they descended through the storm and darkness over the new and dangerous trail. They hurried to reach the eagle's nest and return in the minimum of time lest the light of morning should disclose them in the dangerous open.

A miserable wind whistling up the Comb drove snow in their faces, and peril waited in every step their horses took on the wet and slippery reef. Nothing had been taken from their camp. They found most of the goats, packed up their stuff, and reached the top of the butte again soon after the gray dawn of the wintry morning. And sure enough, their back trail through the snow showed just where they had been.

Were they to fight here on this island? What if they were surrounded? The island was dry as a bone and they would choke to death.

Yes, the general insisted, they would fight right here. They would soon use up the small party that had been dogging them the last two days, and, before a greater number could collect, they would have their feet on the impregnable Trail of the Fathers.

They began preparing a rather pretentious breakfast, meat, drink, hot bread, stewed fruit, for this was about the first chance they had had to eat in safety since the trouble

started. But they wrangled and quarreled, neglecting the cooking, and the mutinous dregs of the tribe boiled up in sickly colors to the surface.

The second wife loomed big among those yellow dregs. "This fight-talk is crazy," she insisted, with unusual authority in her whining old voice, for she knew she expressed the sentiment of the majority. "If my brother were here he would do the big thing, but Posey always does it the wrong way."

"They can shoot us here and we

cannot get at them," whimpered Dutchie-toats, his blood still frozen to strawberry ice cream with the recollection of Pahneab's last yell.

Then others on whom Posey had depended sided with his mutinous wife, for really if the chief couldn't command his squaw, how could he command them? Everybody took part in the quarrel and it occupied not only their time but their attention while the pans of meat and ovens of bread smoked on the fire.

Then someone called attention to

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THE FIGHTING PAH-UTES ON THAT ISLAND STOOD IN A TRANCE—IN A SPELL. NO HEART TO FIGHT—NO IMPETUS TO FLY. AND ALL THE TIME THOSE FORTY MEN RODE STEADILY FORWARD WITH GRIM AND RESOLUTE PURPOSE.



AN INDIAN BROTHER • SPEAKS •

AND TELLS OF HIS GRATITUDE FOR THE STAKE MISSIONARY ACTIVITY WHICH BROUGHT HIM TO THE WATERS OF BAPTISM.

AS SHOWN by the reports that have recently been published in *The Improvement Era* from month to month, the accomplishments of the stake missions of the Church have been most gratifying. This movement, which was not effectively organized until last April, has thus far brought 1,139 souls into the Church through the waters of baptism—well over a hundred a month, and at a cost so markedly less than the cost of conducting the work in full-time missions of the Church that the element of cost deserves comment. These stake mission conversions have cost the Church a sum so nominal that the cost is, in effect, a negligible item.

Out of this stake missionary activity, conducted under the direction of the First Council of the Seventy, have come many notable experiences, one of which, here related, has been reported from Arizona in the unique field presided over by Stake Mission President S. Eugene Flake.

Announcement in the August issue of *The Improvement Era* of the splendid missionary work of the Snowflake Stake missionaries, particularly among the Hopi Indians, has been made before, but October 24, 1937, was a red-letter day for the missionary group of the Snowflake Stake of Zion. Upon this day, Vinton Polacca and Fanny Polacca, his wife, from the Hopi Reservation, were baptized in Silver Creek by Elder Sessal D. Allen of the Reservation District and by special arrangement, these two happy souls were confirmed at the Sacrament service that day.

The meeting was in charge of the stake missionaries. Sister Roberta Flake Clayton, Secretary of the Mission, read extracts from a letter written sometime previously by Vinton Polacca to Elder Sessal D. Allen, from which the following is quoted:

Let's join in our hearts and be good leaders among our people. Say, friend, we had a big snow out here. It is about 16 inches on the ground, so you see it is pretty hard to travel with horse, but I went up the Black Mountain Valley three

By RUFUS K. HARDY
Of the First Council of the Seventy



THE INDIAN AT THE CROSSROADS
(East View, Brigham Young Monument, Salt Lake City)

days ago and just got back yesterday. I visited five Navajo Camps and had a talk with them. Yes, sir, I had learned lots of new things from the Book of Mormon. I was glad to learn more about our great Father in Heaven. I hope I'll find a good road to follow. I pray to find it.

Well, friend, some day I'll be a help to you, and be a leader among my own tribe and among Navajos. But as our Father in Heaven has said to us Teras, we should wait for our white brother to show us the way to the great kingdom of the Great Spirit. I hope I'll understand and learn lots about God and Christ, and become a brother to you and the Mormons.

Some day I shall say this before you, or a crowd—here it goes: I shall now become a mentor of the people of Mormon. The thickness of my skin shall be seven spans—which is to say that I shall be proof against anger, offensive actions and criticism. My heart shall be filled with peace and good will, and my mind filled with a yearning for the welfare of my people. With endless patience I shall carry out my duty, and my firmness shall be tempered with tenderness for my people. Neither anger nor fury shall find lodgment in my mind and all my words and actions shall be marked with deliberation: in all my official acts, self-interest shall be cast into oblivion. Cast not over my shoulder behind me the warning of my family, should they chide me for any error or wrongdoing I may do, but return to

the way of the Great Law which is just right. I shall look and listen for the welfare of the whole people, and have always in view not only the present, but also the coming generation. I hope God will help me.

When Vinton Polacca was called to the stand during this Sacrament service, he stood like a bronze statue while he spoke the things which came from his heart. Some of them were:

As I read the Book of Mormon, I picked out the story my father has told me around the camp fire in the sheep camp, and it seemed I heard my father telling me again. Am I ready, or shall I wait longer? I was on a dark trail; now I see the light. I know now where my father is and I want to be with him. He told me never to drink or smoke, and I have not. When I went to school I went to many churches to try to find my father but I did not until I heard the Elders and read the Book of Mormon. Before my father died he was holding my hand and he said, "You know my story. Wait for the Mormons."

Brother Polacca is well prepared to do missionary work. He speaks four languages. Much is expected from him and his endeavors.

During the evening, an entertainment was held in honor of the new converts in the spacious home of James M. Flake, where more than a hundred guests assembled. Vinton added materially to the pleasure of the evening by singing in two languages and telling some of the beautiful Indian legends and bearing his testimony to the divinity of the Book of Mormon. He declared that there are lots of things in the Indian traditions that are kept secret because of their sacredness, but that they would be revealed to the Elders and missionaries when the right time came.

This is just one of the hundreds of evidences that are constantly coming from the missionary endeavors throughout the stakes of Zion that God lives and that He is touching the hearts of those who seek to know Him and opening their eyes to the truth which has been revealed through the instrumentality of the Prophet Joseph Smith to men in our day and generation.

There's a Story to tell—

WHEN EYSTON TRAVELED FASTER THAN ANY MAN ON LAND



CAPTAIN GEORGE E. T. EYSTON, BRITISH SPORTSMAN AND HOLDER OF THE WORLD'S STRAIGHTAWAY ONE MILE AUTOMOBILE RECORD, ESTABLISHED ON THE BONNEVILLE SALT FLATS, UTAH, FRIDAY, NOVEMBER 20, 1937. CAPTAIN EYSTON IS SEATED AT THE WHEEL OF THE "THUNDERBOLT."

Photo by David H. Mann.

IN A steamy little cafe at Wendover, Utah, a group of jolly English lads, members of Captain George E. T. Eyston's *Thunderbolt* crew, joked and shouted as they ate breakfast in the steak-atmosphered restaurant. It was the morning of November 20; the seven-ton *Thunderbolt* had just broken the world's record with Captain Eyston at the wheel. A three months' stay on the Salt Flats and several previous unsuccessful heart-breaking runs had featured the season.

For two days and a night the loyal crew had worked without sleep to get the big car ready for another trial. This test had proved

By DAVID H. MANN



EDDIE MILLER, LOS ANGELES AUTOMOTIVE ENGINEER, WHO WITH DAVE FRANK AND RILEY BRETT, REDESIGNED THE CLUTCH OF THE "THUNDERBOLT" AND REBUILT IT SO THAT THE CAR BROKE THE WORLD'S RECORD ON THE THIRD TRIAL RUN OVER THE BONNEVILLE SALT FLATS. MILLER WORKED CONSTANTLY WITH THE BRITISH CREW DURING THE THREE MONTHS THE CAR WAS ON THE SALT FLATS.

Photo by David H. Mann.

a success: Captain Eyston had traveled over the Utah salt beds for an average speed of 311.42 miles an hour—the fastest man had ever traveled on land! Dark and threatening rain clouds hung over the course, and, immediately after the run, let loose a drizzling rain which

put an end to all further speed trials for at least several weeks.

The morning, therefore, was an occasion for rejoicing: the elements had held off until the last hour, and Captain Eyston, British sportsman and millionaire, had won his race against mechanical difficulties and the threatening elements.

Eddie Miller, automotive engineer of Los Angeles, unshaven, tousled, his gaunt, sharp-featured face, pale from fatigue, sat at Captain Eyston's reserved table. His eyes, dark-circled and somewhat sunken, were bright from lack of sleep. As he waited for his breakfast, his eyelids constantly drooped, and he fought an overpowering desire to sleep.

I dropped down on the floor beside Eddie's chair. "Eddie, you look completely exhausted," I said.

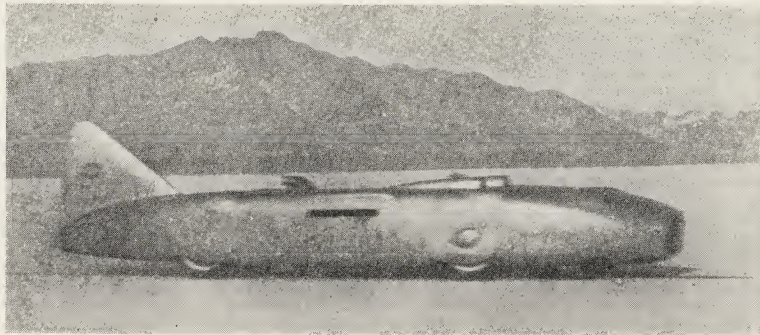
"I haven't been tired for days or weeks, until now," he answered. "I drove back from Los Angeles with that six-hundred-pound flywheel and clutch. I forget how many days ago we started to install it; anyway, I haven't had any sleep since I was in Los Angeles."

It was this Eddie Miller, American mechanic, who had worked hand in hand with the English mechanics, who had made three trips with the

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THE "THUNDERBOLT" SWEEPING ACROSS THE BONNEVILLE SALT FLATS AT 317.74 MILES PER HOUR, BREAKING THE WORLD'S RECORD FOR THE MILE STRAIGHT-AWAY.

Photo by David H. Mann.



OUR TRIP TO THE INLAND MOUNTAINS

WHEN THE MEANING OF "ALOHA" AND THE CAUSE OF THE CHURCH LOOMED GREATER ON A MEMORABLE TRIP.

By KAMAILE FIELDGROVE

Director of L. D. S. Hawaiian Choir at Honolulu

TO THE strains of Aloha Oe played by the Royal Hawaiian Band and with good wishes for a *bon voyage* from friends and loved ones, early last June, we boarded the *S. S. Lurline*, covered with leis made from the sweet-scented flowers of Hawaii.

This being our first trip to the mainland, every day on the water brought us new and exciting experiences. Some of these were: the gradual change in climate from the warm to the cold; participating in sports on unsteady decks; seeing the vast body of water with not a speck of land in sight; and the daily receiving of the world's news. Last but not least the overcoming of sea-sickness, an experience which brings one complete comfort and joy.

After five days on the water, we sighted land once more. We were happy and thrilled to see San Francisco with her mass of buildings, long bridges, and the famous Golden Gate, a picture so different from our stately Diamond Head, Waikiki's wavering palm trees, and peaceful Honolulu Harbor.

In order to be present at the opening meeting of the M. I. A. and Primary Conference, Sisters Kaleikau, Botelho, and I took a United Airliner for Salt Lake City, while the rest of the delegates traveled by bus. Upon our arrival at the airport, we were deeply impressed with the reception extended us by the Hawaiian Missionary Society of Utah, some members of whom we had not seen for many years. The beautiful leis and flowers they brought us from their home gardens showed us that the spirit of Aloha was not forgotten but was cherished in the land of the mountains.

As we passed through the city that evening on our way to Ogden, our attention was drawn to the Temple with its gray walls and high towers. A feeling of joy and satisfaction passed through us, for at last we have seen the House of the Lord that was built by the hands of the faithful Pioneers, a building which we the people of the isles of the sea, have so longed to behold.

When we entered Temple Square



THE HAWAIIAN M. I. A. SINGERS ON TEMPLE SQUARE IN SALT LAKE CITY

on the first morning of the convention, we were delighted to see the beautiful gardens, well-kept grounds, and buildings. We saw the people registering at the registration booth, something that is not done at a Hawaiian conference. We did likewise, and were pleased when we received our badges. As we entered the Assembly Hall we were taken to seats upon the stand next to the General Board members. We felt highly honored for the privilege given us at this time.

While we sat in that large audience, listening to the lovely music, inspiring talks of our leaders, and watched the demonstration work of the different departments, we felt paid for all the efforts we had put forth in enabling us to get to this great M. I. A. June Conference.

We enjoyed the different programs of the whole conference. They were very inspiring and faith promoting. We went there for the purpose of learning new methods

so that we could improve our Mutuals in Oahu Stake, and we must say that the desires of our hearts were granted to us, for we came home filled with new ideas and enthusiasm, strengthened in faith and the desire to do better in our Church duties than we had done in the past.

We also wish to thank our Church authorities, our former Hawaiian Mission presidents, Elders, sisters, Saints, and friends for their kind hospitality and *Aloha Nui* to us while we were in Utah, Idaho, Yellowstone Park, Denver, Detroit, New York, Washington, D. C., Arizona, and California.

We wish to express our *Mahalo Nui* to Brother and Sister Albert E. Bowen and Sister Ruth May Fox, for instilling in our hearts the desire to attend the M. I. A. Conference, a trip that will never be forgotten by the fourteen delegates from Hawaii. Aloha.



Another Cuthbert Story in which we—

LET EVE EQUAL X

By ESTELLE WEBB THOMAS

AT THE SOUND OF HIS FAMILIAR VOICE SHE STARTED VIOLENTLY AND DROPPED A WREATH RAKISHLY ON CUTHBERT'S UP-TURNED HEAD.

"SEEMS Richard's fallen hard for this Eve and she can't even see him," explained Tubby to that portion of Cuthbert that was visible as he delved in the "innards" of his car, recently, for obvious reasons, dubbed Lady Godiva. "How come I know so much about it? She's my second cousin and she's here visiting Mother, you know."

"And she don't like Richard?" Cuthbert lifted a smudged, perspiring face to stare incredulously at Tubby, "She ain't got good sense!"

"Oh, I wouldn't put it that way," Tubby replied, tolerantly, "She's bright enough, and quite a looker, too! But it seems she's got a feller back east, or wherever she comes from—"

"He ain't in Richard's class!" affirmed Cuthbert, positively, "That kind don't grow back east! And I bet she's not in his class, either!"

"Well, our problem isn't whether she's good enough for him; it's just to make her Richard-conscious!" pronounced Tubby, unctuously. "Personally, I don't see why Mary Wright isn't still good enough for him. I'd say she was just his type!"

"Mary Wright? Oh, yes." Of course, now Tubby mentioned it, he

had seen Richard and Mary together a lot: singing side by side in Sunday School, coming into M. I. A. together, dancing—"Why, I wonder what's the matter between him and Mary?"

"Oh, I guess it was only friendship—Richard's known Mary all his life. Anyway, none of the girls in this town would stand a chance with Eve. She's got what it takes. Looks like a movie queen, or something. Anyway, she seems to be what the doctor ordered for Richard. A feller has to decide these things for himself, I always say!"

"Sure, if Richard craves this Eve, he's got to have her," Cuthbert stated, wiping his hands absently on his trouser legs, "but where do you and me come into it?"

"Well, I'll tell you. This is my idea and I think it's a pretty good one. The way I look at it, a whizz like you are at algebra—if you was to say 'Let Eve equal X', and then put the old bean to work on it, you can't fail figgering it out!"

For, although Cuthbert had never been one of those students that teachers write home about, he was good at algebra. He was also a good Scout. The Scout Law was Cuthbert's creed and he tried conscientiously to live up to its precepts. And it was these two peaks of ex-

cellence, towering above the level of his mediocrity that were his undoing in the Brandon case. Cuthbert in the role of Cupid was no new thing; he had been the means of reuniting two estranged but loving hearts as far back in his career as the Sixth Grade; but he was now to learn that women cannot be interpreted by algebraic rules and that daily good turns are not always received in the proper spirit.

RICHARD BRANDON had been Cuthbert's Scoutmaster since his Tenderfoot days and was the hero of his every hope. He dreamed of the time when his ears would lie back, his feet diminish, and his unruly hair develop the nonchalant wave of his idol's; so he lent an attentive ear to Tubby's tale of woe.

A lot of water had run under the bridge since the day when he had, in a physiology test, described the heart as one of "the abominable organs." Though still rather vague as to its location, he was now well aware that it was most abominable of all the "innards" and almost as breakable as his mother's cherished china. Abominable, too, the way the innocent bystander was always getting involved in other people's troubles of the heart.

"Now you've gone and got me roped into another love affair just as I was going to take her all apart and grease her good!" he complained when Tubby stopped for breath. "Just how do you know he's in love with her anyway? I wanna be real sure before I waste any of my valuable time on the case."

"Oh, lots of things. Way he looks at her, for one thing!"

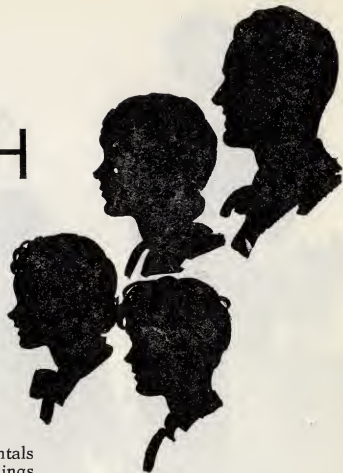
(Continued on page 51)

WHEN YOUTH GOES TO CHURCH

SURROUNDINGS MEAN MUCH BY WAY OF INVITATION
AND BY WAY OF REVERENCE.

By KATIE C. JENSEN

*For the Churchwide Beautification
Committee*



"WHO CAN separate his ideals from his surroundings or his belief from his everyday living?"

Who can spread his life before him saying "This is for God, and this is for myself—this is for my soul and this is for my body?"

Youth will go to church. It feels the pull of subtle religious power in the innate drive for joy and soul peace. Youth, as always, is on the eternal quest; it is longing for simple happiness born of a combination of all the sweets of life; and while it seemingly longs "to touch the cup of life with eager lips and taste—not drain—it," it is ever seeking to convince itself of something real and permanent. Religion is one of its great securities. Youth has great confidence in itself—confidence in the ability to weave its own design for living. And into this design is woven much of spiritual needs and religion and the right to worship happily.

To some of us, religious service and church-going have become a necessity and a fundamental thing in life, but to many of our young people it is as yet only a part of the great plan of living joyously and safely.

With eyes wide open and young chins lifted for experience, youth looks into the future full of faith and hope. In the altruism of its own being lies the urge for the best of everything, the best and only the best. It could be there are times when "resignation is the rarest sort of courage." Something in me takes a little hope from those few simple words, but what about our young people? Should we have a youth which is flavored with too much resignation to things just as they are?

Youth will be true to fundamentals but it may not be resigned to things which it feels can be improved. Youth aims high; it loves beauty and enjoys respectability.

But could it be that some of us are too resigned and accept our fate with the philosophy that we are brave when we feel that of necessity we must continue year after year going to church in buildings that are hardly fit for religious service?

Somewhere there is a song—"We are building to a King." Do our meeting houses look as if they are builded for a King? They are for His Services, dedicated to Him. Are they worthy? Are our meeting houses builded to youth? To entertain the men and women of today and tomorrow?

How well-acquainted are you with the best youth the world has ever known, the youth of to-day? Do you like this rising generation? I do. It keeps us on our toes; it makes us aim higher and live up to our ideals a little better. We may seem to have an impatient youth today, unwilling to wait for things to work out for themselves, but it just doesn't like to mark time. With great faith in the future, it wants to live today, to go places, seek adventure, to conquer, to enjoy. Add to those qualities the desire for the best, the delight in the truly beautiful and need for culture and refinement and what generation can have a more glorious youth?

Do you believe in "church pull?" The kind of pull that pulls youth to church? There are many of those "pulls" but one of the foremost is a comely, beautiful place in which to worship. Youth believes in the fitness of things, therefore it is im-

pressed when a house dedicated to the service of God bespeaks the fact from steeple to foundation, and from front gate to back fence.

So into the needs of youth today rides the potential power of atmosphere in the home, in church, in business, in society. Our youth seemingly will pay a high price for atmosphere and beautiful surroundings. Think of the fellow who never lifts an eyebrow at a cover charge of two dollars as he orders two twenty-cent lemonades when he takes his sweetheart out for the evening.

Are our churches in the class of respectability? Are we proud of them? Are they the kind of churches to which young men would like to invite their best girls to attend? Would we welcome in our meeting house a noted visitor from a far country? It isn't size or elegance or cost or show that matter, but rather respectability, cleanliness, modernity, and completeness. Many people do not recognize the door of opportunity because it is covered with hard work.

You have undoubtedly heard of the little village in Maryland where the church members had dwindled down to few. A new minister came to care for the flock and the first thing he did was invite the people to help him "dress up" the church with new paint and clean windows and plow the lot and plant grass and flowers. When he delivered his first sermon his house was full of curious, happy people because they had a personal interest: they had helped to create a thing of beauty.

YOUTH appreciates culture and refinement, and has an honest pride in things a little better than ordinary. Aren't we glad they feel this pride in their places of worship?

The following is an excerpt from a letter written by a young woman in a city on the coast:

Back to church for me. When I was disturbed about so many things that were happening to me you told me to go back to church. I went, but back there in our little old meeting house I just couldn't get the wanting to go again. The place was old and hot and shabby, and out of the window all I could see were weeds, weeds everywhere. But now that I am here, I go to church. I'd like to go every day in the week. It isn't a big church, I really believe it is an old building made over, but it's painted white, walls and all, and has Venetian blinds at the windows, very plain woodwork and furniture. It has some nice drapes, lights that speak of worship and rest you when you're tired, and flowers, flowers everywhere. I believe they are grown right in the churchyard. But the entrance is the most attractive of all with its wide doors thrown open to anyone who cares to enter. On each side are lovely boxes of flowers and little pine trees and shrubbery, and a broad pathway of inviting stepping stones.

So one girl went back to church to tune in with God. Youth is sensitive to the things about it, susceptible to moods. Can atmosphere, music, color, or surroundings change one's mood? Could we give the final touch to the girl's letter by saying no more water spots in the ceiling, no more stove pipes running through wooden partitions, no more squeaky hinges or glaring lights, no more weeds.

Our churches are a part of our religion. Every door, window, stepping stone should send rays of welcome to all who come near. Could it be that our religion would seem

more important and sacred in a house fitting to the Gospel with all of its teachings of "cleanliness is next to Godliness," and "Order is heaven's first law," and "if there is anything lovely . . . we seek after" it?

It will always be true that the Spirit of the Lord flows in abundance regardless of conditions, plaster, or paint, or broken windows, or faded artificial flowers, in any spot dedicated to Him, but a big part of me fails to vision a Divine Creator who would not appreciate the best and only the best of what we have in which His spirit will abide and bless humanity.

But somehow I can't imagine Him, whom we wish so much to please, very happy about some of the little neglected things that mar the beauty of His house.

So atmosphere and environment seem to be fundamental to the youth of to-day. Perhaps oldsters respond to them too.

A woman I know very well rushes home from a late afternoon appointment and if she sees the clock is pointing to ten minutes before time for husband and grown son to ar-

rive, she puts the kettle on, sets the table with best linen and silver, never forgetting a flower in the center of the table. Then she changes to her house clothes and starts to prepare the food. She smilingly explains, "The setting is as important as the food. The table and singing kettle make them think dinner is ready. And they enjoy their food more because of the lovely setting." This may be only a woman's way, but it works. And so the best sermon may be more impressive to youth if delivered in a delightful place.

How much is youth worth? How much effort and money shall we spend to make youth love to go to church? Large or small, old or new, why not make our churches such that one feels like removing his shoes and treading lightly lest he disturb the presence of divinity. A well-appointed church is rarely if ever noisy. Youth likes to worship undisturbed. Do you believe with me that a pleasant, lovely meeting place is a part of so-called church pull? Youth wants the feeling of security and happiness that comes when a community has given its best to the house of the Lord.

Do we love youth? Do we want youth to enjoy its hours of worship? Do we wish to encourage culture and refinement in the lives of our young people? Do we admire youth because of its love of respectability and joy in simple beauty? Then, let us work and pray, pray and work, work hard to make our own prayers come true so that the best and nothing but the best a community can offer, will be in evidence When Youth Goes to Church.



THE ABOVE STRUCTURE, WHICH HAS SERVED ITS PURPOSE WELL, MAY NOW BE MADE TO SERVE THE PURPOSE OF A NEW DAY AS SHOWN BY THE ARCHITECT'S SKETCH BELOW.





GEORGE Q. CANNON

THE STORY OF OUR HYMNS

By GEORGE D. PYPER

General Superintendent of the Deseret Sunday School Union and First Assistant Chairman of the Church Music Committee

XXIV. Do What is Right

DURING the recent visit of the writer to the nations of Europe, he found joy in the musical spirit of the Saints in all lands. The missionaries have taken the lead in some countries and the local Saints have ardently followed in the development of this important field of Gospel work. They seem to be following the singing rules of John Wesley, who wrote them as follows:

1. Learn the tune.
2. Sing them as they are printed.
3. Sing all "If it is a cross to you, take it up and you will find a blessing."
4. Sing lustily and with a good courage.
5. Sing modestly. Do not bawl.
6. Sing in time, do not run before or stay behind.
7. Above all, sing spiritually. Have an eye to God in every word you sing. Aim at pleasing Him more than yourself, or any other creature. In order to do this, attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually.*

These rules by the famous Methodist were found to be useful by the missionaries in their singing and have been adopted by them in spirit. The practice, it seems, has always been followed by our people. They have taken what they regarded as truth wherever they found it. A good example of this custom is the adoption of the hymn now under consideration, "Do What Is Right."

THE TUNE

THE tune used in *Do What Is Right*, is adapted from the popular song, *The Old Oaken Bucket*, which was written by Samuel Woodworth who was born in Greenbush, in the township of Scituate, Massachusetts, January 13,

1785. He was of humble birth, his people belonging to the farmer and plantation class. *The Old Oaken Bucket* was among the first American songs—the kind that appealed to the popular fancy in that day. It was written in the summer of 1817. The well referred to is still there, it is asserted, but the bucket no longer hangs in it. Samuel liked urban communities and early became apprenticed to a printer in Boston named Benjamin Russell. From there he went to New Haven, then to New York, where he conducted weekly papers named *The War*, *The Halcyon* and *The Ladies' Gazette*. In 1823, when thirty-eight years of age, with George P. Morris he established the *New York Mirror* which for many years was the leading dramatic authority in America. He was the author of a romance of the war of 1812 entitled *Champions of Freedom*. He died December 9, 1842.

Though Woodworth was not a southerner, his song became very popular especially in the south, where the well and oaken bucket were about the only means of securing good water. Out of the many songs written by Woodworth, *The Old Oaken Bucket* is the only one to place his name on the pages of history.

In a collection entitled *Twice 55 Plus-Community Songs*, the tune of *The Old Oaken Bucket* is credited to E. Kiallmark with the statement that it originally appeared in *Araby's Daughter*, a part of Thomas Moore's *Lalla Rookh*. The writer has found a poem in *Lalla Rookh* which corresponds to the meter of *The Old Oaken Bucket*.

Farewell, farewell to thee, Araby's daughter,

(Thus warbled a Peri beneath the dark sea.)

No pearl ever lay, under Oman's green water,

More pure in its shell than thy spirit in thee.

The writer can find no reference

DO WHAT IS RIGHT

DO WHAT is right; the day-dawn is breaking,
Hailing a future of freedom and light;
Angels above us are silent notes taking
Of ev'ry action; do what is right!

Chorus:

Do what is right, let the consequence follow;
Battle for freedom in spirit and might;
And with stout hearts look ye forth till tomorrow;
God will protect you; then do what is right!

Do what is right; the shackles are falling,
Chains of the bondsmen no longer are bright;
Lightened by hope, soon they'll cease to be galling;
Truth goeth onward; do what is right!

Do what is right; be faithful and fearless,
Onward, press onward, the goal is in sight;
Eyes that are wet now, ere long will be tearless;
Blessings await you in doing what's right!

to Kiallmark in any of the encyclopedias or music histories examined by him.

THE HYMN

THE Mormon hymn was not among those selected by Emma Smith. As far as known it is not of Latter-day Saint origin, but, is one of those soulful poems adopted by the Church, a waif in the realm of song. How it came to be included in our hymn book is told by Assistant Church Historian, A. William Lund. He says that in a conversation with the late Duncan M. McAllister, which occurred just before Brother McAllister's death, the latter said that while George Q. Cannon was presiding over the British Mission, on one occasion he attended a conference in Scotland and there heard sung for the first time, the hymn *Do What Is Right*. He was so impressed with it that when the twelfth edition of the Latter-day Saints' hymn book was published in 1863 under George Q. Cannon's direction, this hymn was included in the collection, but no one had any knowledge of who wrote it.

Do What Is Right cannot be classified as a sacred hymn, and it
(Concluded on page 56)

*Lyric Religion; the Romance of Immortal Hymns, by H. Augustine Smith, The Century Co., New York.

LINDA left the street car three blocks before her destination in order that she might enjoy the late autumn afternoon to the utmost. Occasionally she stepped off the paved walk to kick her way through piles of dry leaves, just as she had done as a child. She sniffed deeply of the faint odor of burning leaves and dreamed of crisper autumn days when perhaps she would do some such cozy thing as sit before a fireplace and make cinnamon toast while the fire roared defiance to the wind outside.

Ordinarily Linda had dreaded fall and the thoughts of winter coming. It meant more money for warmer clothing and more substantial food. But this year it was different. Linda was in love.

She was very much in love with Harvey Atwood, a tall young man who had not come out of the west but spoke vaguely at times of going there. Linda had not known him very long and she hadn't the faintest idea whether or not he was in love with her. She only hoped he was.

She was not so dumb as to believe that a girl sat passively back waiting for a man to come and sweep her off her feet. Of course a girl pretended to let a man do all the wooing—it was a lost cause from the beginning if she didn't—but Linda knew well enough that a subtle touch here and there was not to be scorned.

As she walked into her tiny apartment and drew off her wraps, she began systematically to take stock of her resources. Linda had spent the past two years as a filing clerk and had learned to be systematic even with her soul.

She was pretty, intelligent, and what is generally known as a 'nice' girl. Next—Linda couldn't think of a 'next'. She had no beautiful home in which to entertain. There were a few good friends but none that could be counted on as influential. There were no stunning clothes. If she only had a few lovely things! A black velvet dress, for instance, or a fur coat. Oh, if she could just get a fur coat! That would be her *pièce de resistance*. In the novel she had just finished reading, it had been a pearl necklace but she was sure that a fur coat would be more practical in her case.

On her way to work the next day she glanced in every shop window to see if by any chance she had been mistaken about the price of fur

NONE BUT THE BRAVE

A
SHORT
SHORT
STORY

By MABEL HARMER



coats. No, the prices today looked higher, just as the coats looked more desirable. One that seemed especially to beckon her was marked at one hundred and fifty dollars. Linda sighed as she thought of the mere twenty-five dollars that had been set aside toward a winter wardrobe.

She decided to save anyway in the hope that a miracle would happen. She could bring a sandwich for lunch and on the nights that Harvey took her out she would go without dinner. They usually had something to eat if it was only ice cream or a plate of chili.

Daily she searched through the newspapers for some 'sale' that might offer a purchase within her means. Finally in the classified section she ran across an ad that blazoned forth from the page and made her pulse mount. Someone wanted to sell "a luxurious fur coat, almost new, for only sixty dollars."

She hastily copied the address and again began juggling figures in her head. There was a pay day due tomorrow but her slender check certainly held no surplus. There was one possibility. Nancy Grey had long wanted to share her apartment but Linda enjoyed privacy, so had never invited her to come. If she let Nancy in, she could save close to twenty-five dollars. If she allowed herself no spending money she might manage the other ten. This with the twenty-five she already had, would make it.

Of course there were possibilities that she might not want the coat or that it had already been sold, but Linda's hopeful mind refused to dwell upon them. She must have Harvey and she must have a fur coat. In some peculiar way gaining the latter had become completely essential to winning the former, in her own mind.

Some few evenings later when Harvey called to take her out, Linda, outwardly calm but inwardly quivering with excitement, handed him the fur coat to hold while she slipped her arms into its comfortable sleeves.

Harvey whistled and turned her about twice. "Say, lady," he began earnestly, "don't you know you are going to get into trouble sooner or later if you rob the company safe?"

Linda laughed and retorted, "Nonsense, they sell these at the five and dime."

"Yes, I know," he answered, "the pictures of them."

The effect of the fur coat apparently was all that Linda had hoped for and she was happy. It mattered little that she wore a shabby dress underneath, that her shoes were thin and her dinner meager. When she sat in a movie and saw the heroine throw the inevitable fur wrap from her shoulders, Linda raised her head proudly and said to herself, "I have one too."

ONE evening in February, Harvey took Linda to dinner and a movie. She noticed, although she pretended not to, that he looked at her a great deal more than he did at the picture and she was flattered and excited.

When they reached home she threw the fur coat carelessly over a chair. This was only for effect—as if a fur wrap were a mere incident in her life. Usually she hung it up with great care. She sat down while Harvey took a couple of turns

(Concluded on page 54)



THIS DRAWING OF A PUEBLO WOMAN WITH HER BASKET OF DRIED CORN, THE STAFF OF LIFE OF THE SOUTHWESTERN INDIANS, STANDING BY HER ADOBE HOUSE AND BEEHIVE SHAPED OVEN, WAS MADE BY ELDER LAWRENCE G. DOWDING, PRESENT PRESIDENT OF THE COLORADO-NEW MEXICO DISTRICT.

NEARLY a century before the Pilgrim Fathers landed on Plymouth Rock, history was being made in that vast expanse known as the Great Spanish southwest. During the hundred years before Miles Standish, Roger Williams, and John Winthrop were known in New England, Cabeza de Vaca, Francisco Coronado, and Friar Marcos de Niza through their explorations and adventures in that land of wonderful contrasts along the Rio Grande, were indelibly emblazoning their names on the pages of American History. Tales of immeasurable wealth and fabulous cities caused hundreds of Spanish Dons to leave their old world Villas and cross the sea in search of New World gold.

Along with these adventurers, serving to temper their iron hand, came missionaries, who, with more altruistic motives, succeeded in bringing the bronzed natives under the influence of the Spanish culture and religion. These same natives, to whom Columbus had given the name of "Indians," saw many of the invaders, led perhaps by the romance of the country, take to wife their most beautiful sisters and daughters, and thus they saw spring up on both sides of the Rio Grande a new race—a race that, although it retained

THE GOSPEL GOES TO THE LAMANITES

THROUGH THE ACTIVITIES OF THE SPANISH-AMERICAN MISSION.

By VAUGHN GREEN

Secretary

and CARL H. JACOB

Formerly of the Spanish-American Mission

the Indian characteristics, drifted away from their traditions and acquired the language of their Castilian forebears.

During the following decades that saw their land wrested from Spain with the liberty of Mexico, and then in turn that part of it north of the Rio Grande become a possession of the United States, these two peoples, the Indians and their cousins, the Spanish-Americans north of the river and the Mexicans on the south, lived side by side, tilling the sun-baked soil, little dreaming of the glorious civilization that once was their forefathers' long before the Spanish conquerors made their appearance.

History in a measure is repeating itself, and to these people has come a new group of missionaries. These missionaries, unprecedented by the sword, and bringing no new language, have come to apprise them of that culture and glory that ex-

isted in the land of their fathers at a time when the Europeans were barbarians and the Romans a few scattered tribes on the banks of the Tiber. They bring the interesting information that long before Hernando Cortez first set foot on Mexican soil at Vera Cruz, the forefathers of the Indians were Christians, having been visited personally by the Creator and Savior of the world almost two millenniums ago.

The words of these modern disseminators are finding ready reception in the hearts of many of these original Americans, because they find many beliefs similar to those legends of their White God represented so prolifically by the plumed serpent on the Central American and Mexican temples.

BEFORE THE BASKETBALL GAME IN THE GOVERNMENT SCHOOL GYMNASIUM.

The players are, reading left to right: Seated—Elder Val Despain, two young Spanish-American M Men, Ben Romero and Thomas Gomez. Standing—Elder Ralph Gardner, Elder Vaughn Green, Filadelfio Miera, one of the M Men, Elder Carl Jacob, and the four Lujan brothers, Joe, Henry, Cesario, and Jimmy. The Indian team is on the right, and the Mormons on the left.





A GROUP OF 150 PUEBLO INDIANS OF THE SAN JUAN PUEBLO IN GHAMITA, NEW MEXICO WHO SAW THE SLIDES AND HEARD THE LECTURE ON THE ORIGIN OF THEIR FOREFATHERS. THE FOUR L. D. S. MISSIONARIES CAN BE SEEN IN THE REAR OF THE TABLE WHICH HAS THE SLIDE MACHINE. LEFT TO RIGHT—ELDERS LAWRENCE G. DOWDING, VALDEN O'DONNELL, THOMAS KERBY, AND CARL H. JACOB.

This God, called "Quetzalcoatl" by the Aztecs and "Kukulcan" by the Mayas, appeared, they maintain, to their predecessors in the distant past to teach them the plan of life. These young proselyters, most of them in their early twenties, have brought a history written centuries ago in the language of the ancient Americans and translated a few decades ago for the world by a youthful prophet, that gives the very basis of these legends.

Thus, with the Book of Mormon some seventy-eight young Latter-day Saint Missionaries of the Spanish-American Mission under President Orlando C. Williams with headquarters in El Paso, Texas, are carrying to the thousands of Mexican, Spanish-American, and Indian people of the United States the true knowledge of their ancestry. Living in a scientific age, these missionaries have many advantages not

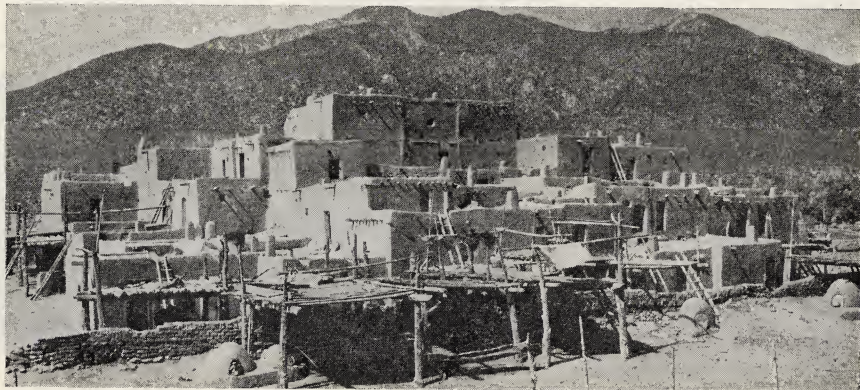
known by the Spanish or the earlier Nephite Missionaries to that people. They have found, like the modern theorists of education, that a large percent of all learning comes through the eye. Almost every pair of missionaries throughout the mission is equipped with a portable film projector and strips of film depicting anything from "Latter-day Saint Leadership" to the "Ruins of Mexico." Especially in the use of the latter kind of film, where there is a direct personal appeal for these modern descendants of those who left the archeological relics, have they been successful in the distribution of the Book of Mormon.

IN LESS than a month's tour over Colorado and New Mexico with the film "Before Columbus," put out by the Church Radio, Publicity, and Mission Literature Committee, Elders Carl H. Jacob and Vaughn Green, presidents of that district of the Spanish-American Mission, with the help of the local Elders, appeared before 2,228 Spanish-speaking people in seventeen meetings. By showing on the screen the tangible evidences of the authenticity of the Book of Mormon as discovered by

modern archeologists in Mexico, Central and South America, an interest in that remarkable record was kindled in the hearts of those in attendance, as evidenced by the fact that 162 remained after the meetings to ask for and receive a copy of the Book of Mormon in Spanish. The film was shown in schools, a C. C. C. camp, Indian Pueblos, sectarian churches, private homes, halls rented for that purpose, and on street corners. Perhaps the most unusual way the lecture was presented was before a crowd in a street meeting. To open the proselyting work in the new field of Carlsbad, New Mexico, Elders Green and Jacob, along with Elders Lawrence G. Dowding of Salt Lake, and Clayton E. Chantrill of Newdale, Idaho, obtained a vacant store window which they whitened with Bon Ami. Then re-

(Continued on page 44)

THE TAOS PUEBLO, ONE OF THE OLDEST AND MOST PICTURESQUE OF ALL NEW MEXICAN PUEBLOS, SITUATED AT THE FOOT OF THE BEAUTIFUL TAOS MOUNTAINS. THE PUEBLO CONSISTS OF TWO COMMUNAL DWELLINGS BUILT IN THE TERRACED SKY SCRAPER STYLE, SEPARATED BY A LITTLE MOUNTAIN STREAM THAT FLOWS DOWN THROUGH THE PLAZA THAT DIVIDES THEM. IN THE CENTER AND BOTTOM OF THE EDIFICES IS A LARGE ROUND ROOM CALLED A "KIVA" IN WHICH ARE HELD THEIR MOST SACRED RELIGIOUS CEREMONIES.



AUSTRALIA CELEBRATES



BONDI BEACH, NEW SOUTH WALES.

WHITE MEN HAVE GUIDED HER DESTINY FOR 150 YEARS—AND THE INFLUENCE OF THE CHURCH HAS BEEN FELT THERE FOR NEARLY A CENTURY OF THAT TIME.

AUSTRALIA will celebrate the 150th anniversary of white settlement in 1938. The celebration will center in the city of Sydney, New South Wales, beginning January 26th and will continue until April 25th. This celebration is in commemoration of the landing of the first settlers at Sydney Cove, January 26, 1788, under the command of Captain Arthur Phillips.

Invitations have been sent to the people of all nations to come to Australia—the land of sunshine and opportunity—and join in the celebration of “Australia’s March to Nationhood.”

The city of Sydney has a population of a million and a quarter, practically all of whose ancestors came from the British Isles. The same is true of all the inhabitants of Australia, the exception being the few remaining aborigines, who live mostly in the big interior.

Sydney claims to be one of the busiest commercial cities of the world, and is second only to London in the British Empire. The city surrounds a beautiful harbor and spreads out over rolling wooded hills. Her business center clusters close around a fine, deep, irregular waterfront. Her streets are filled with traffic, and her harbor is crowd-

A COLONY THAT BECAME A NATION

AUSTRALIA, as a nation, was cradled in the colony of New South Wales, in 1788, when Governor Captain Arthur Phillips sailed into Botany Bay with eleven ships, and a personnel of 1,000 odd. From this point, which is now the city of Sydney, colonization spread over the continent, and isolated settlements were made at Van Dieman’s Land, Moreton Bay, Swan River, Port Phillip and Torrens River. These latter became the colonies of Tasmania, Queensland, Western Australia, Victoria, and South Australia respectively.

Within a century Australia has passed from the “Colonial” pioneering stage and the fevered romantic days of the gold diggings. She has reclaimed immense tracts of primeval forests and brought 22,000,000 odd acres under cultivation; has built approximately 27,000 miles of railroad, and constructed huge dams for water conservation and irrigation. These dams have a capacity of over 4,000,000 acre feet. She has developed 24,000 manufactories, and established cities that rank with the largest and finest in the world. Australia, too, has made her contribution to civilization in science, art, and literature.—Lamar S. Christopherson.

BY

DR. THOMAS D. REES

President of the Australian Mission

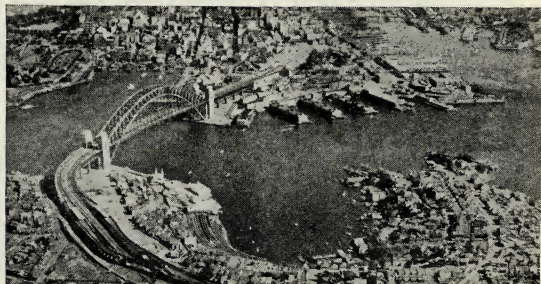
ed with ships from many lands. She has some of the finest ocean beaches in the world where thousands of people go each day to enjoy the sunshine of a mild climate. There are only two seasons in Sydney—spring-time and summer.

Ferry boats cross and recross the harbor every hour of the day and night, while electric trams run to the suburbs and villages that nestle among the woods and hills. Beautiful parks weave around the congested business center. Museums, art galleries, and libraries are open to the public.

The year-round mild climate has developed a love for out-door sports. Therefore, the government has provided wide grass-covered fields for recreation of all kinds, including football, cricket, hockey, baseball, tennis, and many activities. Horse-racing is one of the most popular pastimes, and is carried on nearly every week day.

The premier industry of Australia is wool-growing. Her merino flocks have no equal. The Commonwealth produces one-fourth of the world’s wool, yet, her flocks represent only one-sixth of the world’s sheep. She has 114,000,000 sheep which produce a wool crop of about \$172,000,000 annually. Mutton exports amount to nearly one hundred ninety-eight million pounds yearly.

AERIAL VIEW, SYDNEY HARBOR.



Australia is fortunate in the possession of vast rich grasslands suitable for dairying. The annual output of butter is more than \$68,000,000, and of cheese \$4,000,000. The hog industry brings about \$9,000,000. 12,500,000 acres of wheat are planted each year which produce about 184,000,000 bushels. Of this amount approximately 120,000,000 is exported. Fruits of all varieties grow luxuriantly in most sections of the country with a yearly estimated value of \$2,800,000.

Australia claims the largest cattle ranch in the world, which embraces an area of 13,000 square miles. The country has about 13,500,000 cattle. There are some sheep ranches containing more than a million acres.

The annual crop of sugar cane is about 4,000,000 tons which yields 528,000 tons of sugar. 20,000 acres are used in producing rice. There are many other industries too numerous to mention. These consist of extensive railroads, metal mines, coal fields where some of the veins are over a hundred feet thick, manufacturing centers, steel plants, and vast hardwood lumbering sections.

Australia is an island continent as large as the mainland of the United States. Her population is less than 7,000,000, and is found mostly in the big cities near the sea coast. The vast interior is sparsely settled. There are few lands that produce as much or have as much food per capita as does Australia.

The city of Sydney is the largest in the Commonwealth. Through her ports pass most of the products of the big state of New South Wales, as well as the imports for the same big section.

Melbourne, another great and beautiful city of a million people, is situated on the sea coast, 700 miles to the south of Sydney.

As early as 1840 our Church sent missionaries to this country. Today we have churches in most of the big cities of the Commonwealth. There are four branches in Sydney, two of which own their own meeting-houses.

A MISSIONARY



on the "MAT"

ELDER J. MARSDEN WILLIAMS GAINS
AMATEUR WELTERWEIGHT WRESTLING HONORS IN AUSTRALIA.

THE NEW activities which today's missionaries are entering in their friend-making, truth-preaching errand, cover almost every field of wholesome human endeavor. The latest and newest of these broadening methods that has come to our attention was reported to us by Ben Alward in the form of a newspaper clipping from *The Mirror*, a West Australian publication, which, in its issue of Saturday, August 21, 1937, carried the following story and captions with a picture of the missionary:

PERTH'S WRESTLING PARSON "A GRAND GUY"

GIVES K. O. TO STORIES OF MORMONS' MANY WIVES

No Collections in His Church

(By "Don")

The days of the old fighting parsons are gone; they died with the roaring 90's. Time was when the ecclesiastical cloth very often clothed human dynamite. Parsons and priests rubbed shoulders with the good and the bad, the tough and the weak, in a holocaust of work.

A man was about as good as his two fists proved him; and often all the biblical argument in the world wasn't as convincing as that packed in a punch.

Old Coolgardiettes will recall them; God-serving, good-natured men, meek and mild enough in their black cloth; but veritable apostles of punch once their sleeves were rolled up and they were goaded into it. They were the men who saved this State, at a time when some of the worst and toughest types in the world rushed headlong here for gold, from becoming another American Gomorrah.

A great breed the fighting parsons! Clerical Caesars in a cesspool of sin.

At the Unity Stadium last night history's pages were turned back a leaf or two when a parson climbed through the ropes to contest the final of the welterweight wrestling title.

He is Mr. J. M. Williams, an elder of the Church of Jesus Christ of Latter-day Saints, whose members are known as Mormons. Contrary to popular belief about Mormons, he has not several wives—in fact he is not married.

As the Americans say, he's "a Grand guy"—keen, interesting, and possessed of a keen sense of humor. During our conversation I learned many interesting facts about his religion.

Crack Athlete

Joseph Marsden Williams, to give him his full name, was born just twenty-one years ago in Blackfoot, Idaho, U. S. A., and received his early education at the Moreland High School in Blackfoot. He took a leading part in athletics and won many trophies in track events. Leaving school he went to the Utah Agricultural College and represented it in all track events, wrestling, and baseball. Leaving college, he joined his father in business, but two years ago he was called upon to do missionary work, and arrived in Sydney on December 30, 1935.

He spent seven months in Sydney, and while there a team of Americans, including himself, played a baseball game against Australia. This was only the second time an All-American side had played in Sydney.

Two months he spent in Victoria before he came to Western Australia in September last year.

Doesn't Smoke or Drink

During our conversation he told me, when refusing a cigarette, that members of his religion do not smoke or drink tea, cocoa, coffee, or alcoholic liquor. They are not forbidden by the law of the Church, but are taught that the human system is better off without them.

Another interesting fact about their religion is that no Church collections are allowed and nobody from the highest dignitary receives any stipend.

"We missionaries," he said, "have to pay our own way wherever we go."

At present in Perth are five missionaries, four being Americans and one a Western Australian. The latter spent ten years in Salt Lake City. Mr. Williams is District President of Western Australia.

Mr. Williams expects to be transferred to Tasmania within a week or two and said that he would regret leaving W. A. where he had received every kindness. He won the final.

Poetry

TIME

By Lucine Clark Fox

AND time rolls on . . .
Irrevocable and just
Whose infinite machinery is oiled by
Human's destiny.
Spanning rhythm. . .
Unexistent;
Marking tempos. . .
Mere illusions;
Not appearing nor apparent
Still in being
Never changing
Always stalking on and on. . .
Time.

TOMORROW STREET

By Rose Bennington

I HAD some praise to pass along.
Like all good men, he craved it.
Tomorrow I would sing my song—
And thoughtlessly, I saved it.
I traveled down Tomorrow Street,
My good intentions paving
The road which Now, with stumbling feet,
Succeeded fast in caving.
For Death has left my praise unsaid—
I cannot hope to speed it.
And I repent, and bow my head,
For now he doesn't need it.

BEADS

By Mabel B. Hutchinson

MY WORDS are countless little beads
Within a bowl of blue;
Beads of every size and shape—
Beads of every hue.
Now some are shapeless, gaudy beads,
Repulsive to the sight,
Some are beads like evening stars—
Glittering and bright.
So when I want to write a poem
Or say some paltry thing
I look into my bowl for beads
To thread upon my string.

Although I want the choicest ones,
They're difficult to find;
So I just take the ones on top—
The shapeless, gaudy kind.

NOT AS THEY SEEM

By Myrtes-Marie Plummer

THEY tell me that the earth is round;
But I think it is square;
I hit sharp corners frequently
That often bruise and tear.
They say the earth moves, not the sun;
Now this does not seem right;
When I think happiness is here,
My sun moves out of sight.
One plant to every seed is given;
That logic is unsound;
I planted seeds of thoughtlessness,
And what a crop I found!



HOOF-BEATS

By John Sherman Walker

THE light hoof-fall of a woodland deer
As the pale moon
Lights forest aisles;
Soft, fleeting patter of antelope
Over sage dune
And hill defiles;
Crescendo beat of the mustang band
Ever pacing
The western miles;
The thunderous pound of the bison herd
Blindly racing
O'er prairie piles.
A loose-reined lope as the Indian moves
On the war-trail;
A six-gun speaks,
And the cowboy comes with clatter of
hooves
To rule over all;
West plains and peaks;
The patient plod of the oxen-yoke—
And the slow pace
Of mule pack-trains;
And on hammering hooves a record's made
In the P. X. race
'Cross western plains.
The medley wild of a hardy horse
Surging gold-mad
To Forna's coast;
Militant beat of cavalry troop
Like stern ballad—
Leading the host.

A MOTHER'S CHRISTMAS HOUR

By Irva Pratt Andrus

THE moonlight, trailing yellow white,
Came through
The window of my room last night and flew
Between the cornered shadows' gloominess
To place her pale, soft hands in cool caress
Upon the face of my small son—
While I in worship knelt there by the bed
And felt the rush of dreams that fly ahead
Of days and make a Christmas of each hour
When moonlight comes to lay her mystic
power
With hope alight, o'er a small son—
For once another dream-robed mother bent
By manger crib and wove the strange ar-
ment
That mothers wear whenever moonlight
slips
Across a sill to kiss the smiling lips
With thrill of a small son.

CHRISTMAS WISH

By Coursin Black

SOMETIMES we feel that we should say
"No gifts for Sonny, Christmas Day."
Before he's done, this Great Musician,
Sister needs a prompt physician;
And when he tires of making noise
He breaks her doll, this worst of boys!
And yet, although he drives us frantic
We could not do without his antics!
But, Santa, please, when next you come
We beg you, don't leave him a drum!

EVENING MEDITATION

By Harry Elmore Hurd

I WOULD go on forever through this dusk,
Compounded of silence, mixed with wan-
ing light:
I would go on into the dewy night—
Inhale its pungencies, perfumed as musk,
And equally disturbing to the sense
Of one becoming intimate with time,
Into whose void these twittering gray swifts
climb
With winged and geometric eloquence.

Man's racing heart has need of quietness—
He cannot speed forever with the sun—
Thought needs a garden, where, when day
is done,
It may drink deeply of the earth's largess
Until a myriad silver memories shine
Like stars entangled in a mountain pine.

MENDING THINGS

By Ora Haven Barlow

TODAY I've spent my time
At mending things:
The broken gate,
The splintered bed,
The warping door.

I checked the shed roof o'er,
Bolted fast the stove,
And made the furnace grate
To shake once more.

With contrite heart,
Then daughter brings
Her broken doll to me
And wonders if I'll fix
That too.

And so with glue
I make her smile. She sings
And life to her is sweet again.

Today I've spent my time
At mending things.

THE FUTILE PLEA

By Oscar H. Roessner

TURN, turn, oh, tides of time, and bear us
back once more
To all the star-bright glory that glows on
youth's fair shore . . .
But the rushing tides they turn not, ah! now,
or ever will;
Each day youth's golden shore line recedes,
grows fainter still.

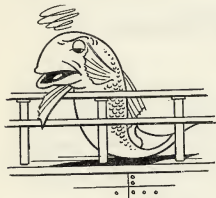
EXPLORING THE UNIVERSE

By FRANKLIN S. HARRIS, JR.

VELVET can now be made in crush-proof form by a special process of dipping in formaldehyde. Treated velvets are reported to retain their shape perfectly after being crushed for hours.

ORCHIDS are valuable for more things than wearing in corsages. In Venezuela and Brazil, prospectors for iron ore are guided to such deposits by a certain type of rare and beautiful orchid found on the ground above such deposits.

THE New York Zoo has found that a feeding of 30 or 40 pounds of freshly killed chicken, feathers and all, is enough to last a big regal python for a full two weeks. The giant tortoises from the Galapagos Islands, weighing as much as 300 pounds, are fed on lettuce, apples, oranges, and bananas. They relish huge slices of watermelon.



HORSES, birds, and monkeys as well as humans get seasick. Strangely, fish being sent from the Galapagos Islands to the New York aquarium were reported seasick.

AN emergency exit light operated by dry cells to turn on automatically when the power circuit fails, which also turns off when the power comes back on, is now on the market. Another useful item is a pocket-sized screwdriver with a small flashlight which throws a beam directly on the work.

THE North Pole is not absolutely barren of life as might be imagined. The Soviet Expedition reported seeing a bird there the day after landing. Since then they have seen several kinds of birds, several polar bears, and in the open water, sea hares and seals living on the marine life.

WAR is a mental disease of nations instead of individuals, is the opinion of the scientists taking part in a special session of the American Psychological Association.

NEW knowledge of the structure of the Milky Way has been reported from Harvard University. A new astronomical sub-system has been discovered which consists of some hun-

dreds of stars which revolve about a still larger cluster, much as the earth travels about the sun.

CARBON dioxide can be used both to preserve and destroy. Used in extra amounts in the atmosphere of refrigerating chambers, fruit, eggs, chilled beef, last better. As a substitute for blasting powder, to permit safer operations, compressed carbon dioxide, supplied in cylinders, is used.

HAIR grows half as fast again in the warm months in summer as compared with the cold winter months. Whiskers cut, measured, and compared with the Weather Bureau average temperature for the previous day are the basis for the conclusion.

A NEW method for preventing ice formation on airplane wings uses the waste heat from the exhaust pipe of the airplane's engines. The heat is projected against the leading edges of the wings where ice generally forms and the heat warms the wings.

THERE are giant pictographs of men, snakes, and horses, on the ground near the bank of the Colorado River south of Needles, California. The largest white figure, that of a huge man, 180 feet long, is best seen from the air. The figures were made by uncovering the white stone which became a glazed surface after centuries of exposure to the elements.

SUGAR has been made out of water and carbon dioxide with the help of ultra-violet light. Sugar itself is finding new useful applications. Combined with acetic acid (vinegar) sugar can be applied to cloth to give it a glossy appearance and make it waterproof. The addition of 6 per cent sugar to sand-lime mortar increased the tensile strength of the finished joint 60 per cent. Another compound of sugar is now used in varnish and lacquers. Though most synthetic resins are made from carboxylic acid and formalin, recent patents indicate useful moulding resins can be made from sugar.

TERMITES use poison gas against ants and other enemies. The soldier caste has a gland which can project a quickly evaporating liquid, forming a poisonous gas, a distance of a half-inch.

BY USING artificially made radioactive phosphorus in the study of the brain, brain tissue is proved to be constantly regrown and rejuvenated.

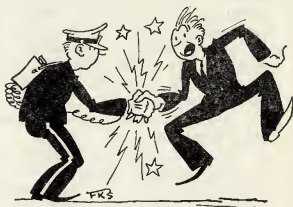
WHAT to do about colds? A survey of large companies using vaccines shows that they seem to reduce the severity, duration, and complication of

colds, though not the actual number. A number of scientists have recently found that limiting the carbohydrates, sugars, and starches, reduces the frequency of colds.

DEAFNESS in some people can be cured by means of a new delicate surgical operation. A new circuit for the sound waves is made by cutting a hole through the bone into the inner ear to take the place of the one blocked by abnormal bone formation.

A SYNTHETIC emerald of comparatively large size and good luster has at last been made, according to the claims of two German scientists. The process is at present laborious and expensive.

A CURIOUS headband, "decorated with the six-pointed star common in the liturgy of the Hebrew faith," has been found by archaeologists in Northwestern Arizona. The band was found with basket-maker objects by digging underneath the pre-pueblo levels in a cave.



THE "long arm of the law" may be electrically gloved. An insulated glove worn by police, powered by a small battery and spark coil, can temporarily paralyze those resisting arrest, without the aftereffects a club would leave.

THE idea of the earth's being round was familiar to Greek philosophers of the fifth century B. C. The earliest clear reference is by Plato.

IT HAS been estimated that enough heat is received by the earth from the sun to melt an earthly layer of ice 424 feet thick every year. Engineers have calculated that during an eight hour day in the tropics the sun radiates onto a square mile energy equivalent to burning 7,400 tons of coal.

IN CHINA, where alchemy was practiced centuries earlier than in Europe, one main goal was to escape the misery of death. There were nine medicines which if made correctly it was thought would confer immortality. Another medicine would enable the eater to walk on water and fire uninjured.

Editorial

Jubilee of the Senior L. D. S. Seminaries

THE FIRST "L. D. S. Senior Seminary" was opened twenty-five years ago to serve the students of the Granite High School in Salt Lake County. This was not only the beginning of an epoch in the educational endeavors of the Church, but also a notable contribution to the educational philosophy and practice of the world. There are now 95 such institutions serving 19,032 students; and in their wake have followed 13 L. D. S. Institutes, corresponding to seminaries but of university grade. The completion of the first quarter century of this successful activity is worthy of celebration.

The Latter-day Saints have ever held that religious and secular instruction should have coordinate places in any sufficient educational program. The rise of the public high school, under the doctrine that religion may not be taught in public schools, made this impossible, except by the use of a "supplementary" private device. The L. D. S. Seminary is the answer to this need—for need it is, since without religious education a man may more easily become a menace to the world.

The L. D. S. Seminary, then, is a private school, of high school grade, located near a public high school, in which Biblical history and Church history and doctrine, are taught by fully trained and accredited teachers. Students of the high school spend a full period a day in the seminary. One unit of credit is usually allowed by the high school for two years of Bible study. The two institutions are totally distinct, though necessarily friendly. Each helps the other.

The chief objective of the L. D. S. Seminary is character training, based on faith in God—that is, religious education. The subjects of instruction are really vehicles by which this objective may be attained. The L. D. S. Seminary has been shown to be a satisfactory instrument for this purpose, for it invades the rights of none, is fair to all. This is a matter of earnest congratulations.

The effects of this educational venture have been excellent. Many high school principals declare that school discipline is greatly improved by seminary training. Youth in their formative years have had their thoughts directed daily to man's relationship to God. Dignity has been given religion by giving it equal emphasis with the subjects of the high school curriculum. Knowledge of sacred history, and the effects of disobedience to the Lord's law, have strengthened men and women in the midst of life's temptations. In song and prayer, reverence and devotion have been developed. The pupils have learned to love God. Such training brings joy into human hearts and peace to the world.

The Granite Stake Board of Education of 1912 built perhaps better than it knew, when, urged on by Dr. Joseph F. Merrill, it crystallized into an institution the vision of the General Church Board of Education. The University and State Agricultural College gave timely aid when they accepted Bible study among entrance subjects,

and thereby made it easier for the sympathetic, forward-looking Utah State Board of Education to allow the high schools to give released time and a small credit for Bible study.

Since that time the work has gone steadily forward through the friendly help of state and local Boards of Education and high school principals and faculties. Within the system, growth has come from the enthusiastic, intelligent support of the programs set up through the several Church commissioners and superintendents of education, by the many Stake Boards of Education, the hundreds of seminary teachers, and the tens of thousands of students.

It has been teamwork for human good. All who have taken part must feel today a real sense of satisfaction in their contributions to a most worthy movement.

Congratulations are offered to the L. D. S. Seminaries as they enter their second quarter century. May these institutions of spiritual learning long continue to prosper in the land.—J. A. W.

The European Press on "Mormonism"

OF UNDOUBTED current and future historical interest is the reproduction of clippings on the opposite page, representing eight languages of eleven European countries, all of them commenting favorably or impartially on the Church of Jesus Christ of Latter-day Saints—its leaders, its doctrines, its activities, its people.

These clippings represent uncounted scores of like press notices that greeted President Grant and his party wherever they went in Europe—in England, Wales, Norway, Sweden, Denmark, Holland, France, Germany, Belgium and Czechoslovakia. Great metropolitan dailies in the principal cities of Northern Europe devoted thousands of inches to favorable accounts of the "Mormons."

Frequently these notices were given front page positions. Often they were accompanied by one, two, or even four column pictures and streamers, and this sort of treatment contagiously filtered down even to the small-town publications. The same generous press reception was accorded in democracies, in monarchies, and under the rule of dictators. The same friendly welcome was extended by the conspicuous great and by the inconspicuous. And such treatment has in recent times been commonly granted our missionaries and members before and since the President's visit.

So great is the contrast from former decades when, in these same countries, our missionaries were mobbed and imprisoned, our beliefs distorted and despised, and our people slandered and shunned, that we are led almost to exclaim: What is this miracle that God hath wrought, and what thing is expected of the people of His Church under the grave responsibility of the seeming favor and praise we find among the thoughtful of all nations!

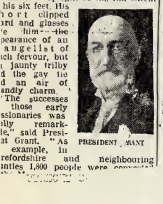
—R. L. E.

President Talks of the Movement

WORK BEGAN IN THE MIDLANDS

POLYGAMY IS BANNED NOW THE CHURCH

Standing Meeting Special ENTERTAINMENT... The establishment of the Mormon Church in this country are being held this weekend.



MEMORIAL OF THE CHURCH

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De heer Grant voerde het woord

Den 31-årige Heber J. Grant fortæller om sin kirkes livsværk.

cashiere Daily

Mormon Centenary

Celebration on Bank of Ribble

Historic Recollection in Preston

The first Mormon in Britain on behalf of the Mormon Faith was preached in 1837 at Vauxhall Chapel, Preston.

NEAR THE TRAM BRIDGE

In a field near the Tram Bridge, Preston, the first Mormon in Britain was preached in 1837 at Vauxhall Chapel, Preston.

PREVIOUS TO THE SERVICE

Previous to the service by the river, the party had visited Vauxhall Street, where the first missionaries had lodged, the old cockpit, and the Vauxhall Chapel.

"FIRST IN EUROPE"

A bronze plaque commemorating the first baptisms in Europe by the Church of Jesus Christ of Latter Day Saints, July 30th, 1837, in the river Ribble, Preston, was unveiled by the president.

The plaque, which was covered with the Union Jack and the Stars and Stripes, will be placed in a London chapel.

De Siste Dages Hellige får celebert besøk.

Vi er samlet om å gi plass til følgende: Forstømmende møder august får r. Vise r.

Mormonen in der Tschechoslowakei

20 ehrenamtliche Missionäre in Prag, Brünn, Königsgrätz usw.

STOCKHOLMS-TIDNINGEN

OVER 20.000 SVENSKAR

mormonerne

80-årig president prisar svenske kungen.

Från St. T. Skerfvedskrift. En gammal man på 80 år, som varit i den svenska armén, har varit i den svenska armén, har varit i den svenska armén.

Rochdale Observer

THE LATTER-DAY SAINTS

WORLD PRESIDENT AT ROCHEDALE CONFERENCE

MESSAGES OF JOY TO MISSIONARIES.

Monday night concluded the Conference of the Church of Jesus Christ of Latter Day Saints. The meetings commenced on Wednesday of last week during the week-end, especially, were held for the fervent and enthusiastic missionaries who attended from every part of the world.

Daily Mirror

Rolls Buildings, Fetter Lane, E.C.4.

President mormonské cirkve dli v Praze

här på besök.

Från Dagens Nyheter korrespondent. MALMO, 20 august. Mormonkyrkan sänder en utställning till Amerika, och det senaste året har mormonskarna ökat med 7-8.000.

Forts. å sista sidan, spalt sex.

Sheffield Telegraph

Mormonerna

Onsdagen den 25 aug. 1937

och besök i England, där mormonerna har alla drabbats av de reaktionerna på deras verksamhet i Amerika, och det senaste året har mormonskarna ökat med 7-8.000.

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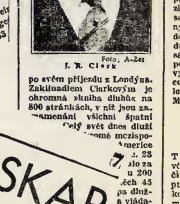
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The Church Moves On

RICHARD P. CONDIE NAMED TO ASSISTANT TABERNACLE POST

RICHARD P. CONDIE of the Faculty of the McCune School of Music and Art was named Assistant Conductor of the Tabernacle choir, according to information released by the First Presidency, December 11, 1937. Mr. Condie, a tenor, a graduate of the New England Conservatory of Music, has studied extensively in Europe also, and has been prominently featured on the concert stage both in Europe and America. He will assist J. Spencer Cornwall, Tabernacle choir conductor, and will continue to be active in the conducting of the Church Music Courses.

MISSIONARY PASSES ON

AFTER having completed his missionary service in the German-Austrian Mission last May, Melvyn Morris Cowan passed away in Berlin while awaiting the opening of school at Heidelberg University, to which he had been awarded a scholarship.



MELVYN M. COWAN

He had filled his missionary call valiantly, arousing among the German people a keen interest in the "Mormonen" who could play basketball as well as preach the Gospel. The *Era* published Elder Cowan's interesting account of missionary activities in Germany in the September, 1936, issue of the magazine.

CHURCH SEMINARY CONVENTIONS HELD

THE Church Department of Education has adopted a new plan of conducting its instructions to the seminary and institute leaders. This new system provides for regional conventions to which the various teachers may bring their problems and offer suggestions for bettering the instruction given in the seminaries. In connection with this plan, three conventions have been held up to the present: one in Richfield, Utah, one in Pocatello, Idaho, and one in Salt Lake City, Utah. Others are

planned during the teaching season in convenient places for the seminary leaders. It is also planned to have conventions of Churchwide nature.

MRS. LUCY W. SMITH PASSES AWAY

MRS. LUCY EMILY WOODRUFF SMITH, wife of George Albert Smith of the Council of the Twelve, died November 5, 1937, following an illness of several years. At the time of her death, Mrs. Smith was a member of the General Board of the Young Women's Mutual Improvement Association, having been called to that position in 1908. (See also page 44.)

She is survived by her husband; two daughters, Emily S. Stewart and Edith S. Elliott; and a son, George Albert Smith, Jr.

MARY CONNELLY KIMBALL PASSES

MARY CONNELLY KIMBALL, one of the most gifted women of the Church, passed away November 24, 1937, after a lingering illness. For eight years previous to her death, she had edited the *Relief Society Magazine* and served on the Relief Society General Board. Prior to that, she had served on the Young Women's Mutual Improvement General Board, serving as editor of the *Young Woman's Journal* from 1937 until 1923, when she was married to Andrew Kimball, then president of the St. Joseph Stake, at Thatcher, Arizona. President Kimball died two years later.

Mrs. Kimball is survived by her father, John Connelly of Salt Lake City,

and one sister, Lillian B. Connelly of San Francisco.

November 13, 1937

President Alma L. Peterson of the Danish Mission reported that more people had joined the Church in Denmark during the year 1937 than in any year since 1913.

November 14, 1937

Thomas Wendell Bayles was ordained Bishop of the Parowan West Ward, Parowan, Utah.

Lars Willard Nelson was ordained Bishop of the Mink Creek Ward, Oneida Stake.

November 21, 1937.

Louis C. Jacobsen was sustained as Bishop of the Fifth Ward, Pioneer Stake.

Arthur H. Glaus was sustained as Bishop of the Twenty-Fifth Ward, Pioneer Stake.

November 28, 1937

President Heber J. Grant dedicated the South Jordan Ward Chapel.

Frank J. Mozley was sustained as bishop of the Harvard Ward, Liberty Stake.

SECURITY STOREHOUSE PLANNED

AT A convention of the sixteen stakes comprising the Salt Lake Church Security region, held in Barratt Hall, Sunday, December 12, announcement was made of a contemplated regional and central storehouse to be erected on railroad trackage on an eight acre tract in Salt Lake City, and to include coal yards, women's activity centers, and possibly grain elevators.



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED NOVEMBER 15, 1937—DEPARTED DECEMBER 2, 1937

Left to right, First Row: Varil G. Harris, Rupert S. Hulet, Ester Stephensen, Bertha A. Howell, Virginia Llewellyn, Evelyn M. Epperson, Nellie Kester, Lydia L. Lee, Boyce L. Benson, Murray K. Jacobs.

Second Row: Lyman Wettstein, Oscar T. Tracy, Don L. Earl, Elva West, Lyla Robinson, S. Melba Powell, Lione Christensen, Edith Smith, Frank T. Bateman, Homer U. Christensen, Ren Smith.

Third Row: Orrin A. Madson, Rex O. Watson, Gail P. Hendricksen, Alma E. Watterson, Jr., Grace Loveland, Dorothy Heath, Nellie Taylor, Aileen Francom, Bert M. Wheatley, Glen Royle, Wellington Calvert, Carl W. Salmon.

Fourth Row: Dan L. Waite, R. A. Saunders, Daniel W. Perkins, Glen W. Carter, Glendale Mouritsen, Don R. Wheelwright, Alta Brooks, Louis E. Johnson, Arnold E. Payne, Alfred D. Ketch, W. Dale Granney.

Fifth Row: J. D. Bagley, LeRoy Johnson, John Wm. Palmer, Clifford Gee, Virginia Rickes, Ralph Patterson, Cloyd Mecham, Arvel Stratford, Wallace O. Anderson, Harrison Scott.

Sixth Row: Bennett E. O'Donnell, Fay Walker, Isaac W. Lee, Lee L. Frodsham, Eldon Pugmire, W. B. Duce, Marlin Bingham, Leslie N. Freeman, Gordon B. Miner, Dean R. Bingham.

Seventh Row: Marion G. Forsyth, Willis S. Hall, Orson N. Allen, Earl N. Klinger, Viola Scott, Varion C. Hodgkinson, N. W. Macfarlane, Edward H. Campbell, Gilbert T. McKinley, Ned M. Morgan.

Eighth Row: Earl Banks, Thad Bulekley, John B. Phillips, LeGrande H. Sadler, Alfred W. Bush, D. Marion Lester, Cecil R. Bishop, H. Keith Keller, Henry R. Lamson, Weston R. Harper, Boyd Crabtree.

Ninth Row: L. R. Porter, Glade N. Peterson, Elmer Hammersmith, D. Y. Higginson, Albert Maxfield, Lawrence Morgan, W. Lynn Morris, Woodrow E. Nelson, Norman O. Jensen, Karl G. Esplin.

Tenth Row: Corwin T. Larson, A. Vance Ravsten, Eldon J. Yorgason, R. T. Dike, John Briggs, Claude Mangum, Nathan B. Hale, Dwayne D. Ward, President J. W. Sessions, Magdalen F. Sessions.



On the Book Rack

THE PSYCHOLOGY OF THE UNADJUSTED SCHOOL CHILD. (By J. J. B. Morgan, 1936, The Macmillan Co., San Francisco, California.)

RECENTLY one of our foremost educators said, "The Sunday School teacher and the expert in week-day religious education should rely on the psychology of adolescence and childhood as fully as any other teacher." Good methodology in teaching is fundamentally based on the psychology of the students, the manner in which they behave and learn. Special attention must be given to each individual in the class; his talents and peculiarities understood and made to contribute to his growth as well as to that of the class. There is no such thing as a perfectly adjusted child; all of them have their own idiosyncrasies or slight maladjustments that make each a problem to the conscientious teacher. But this should be regarded as a mighty opportunity by the teacher who desires to make the most of every condition he finds in his class.

Morgan, in his most excellent and easily read book, *The Psychology of the Unadjusted School Child*, discusses, explains the nature of, and gives explicit suggestions on the utilizing of a great number of these peculiarities of children and adolescents—and adults too, for that matter. At the end of each chapter are lists of "Practical Hints for Teachers." It is my opinion that our Church teachers could possibly find no better or easier way to improve the quality of their instruction than to read carefully and attempt to carry out the principles set forth in this book. We all know too well that our greatest difficulty is not the good and attentive child, but is the one whom we have failed to reach by the ordinary means. By using these psychological principles, the teacher reaches better all types of students.—Dr. Billie Hollingshead, Assistant Professor of Education, Brigham Young University.

TYPE HIGH
(Paul Dayton Bailey, Suttonhouse Ltd., Los Angeles, 236 pages, \$2.50.)

A NATIVE of American Fork, Utah, who now finds himself in the printing profession in Los Angeles, has here written his first novel, and it is well worth the reading. Its fascinating story carries a stranded young man from a small Idaho community to Los Angeles, through printing apprenticeship and on into journeyman printer and benedict—and back to Idaho. While the story has strong "Mormon" flavor, it by no means conforms to the formula of a religious novel. The title, a printing term denoting standard excellence and precision, symbolizes the standards of

life of those who see and live beyond the worldly present. The love interest in this story is clean, virile and refreshing—and thereby lacks no vitality or realism or romance. On the contrary, it is apt to make one young again—in ideas. *Type High* deserves to be read—for reading pleasure and for the positive thoughtfulness it provokes.
—R. L. E.

THE REJECTED CROWN
(Archie J. Inger, Copyright by W. E. Hendrickson, Alameda, California, 338 pages, \$2.50.)

THIS addition to the field of novels based on the events and characters of the New Testament follows closely those major happenings and characters spoken of in the four Gospels and adds to them well-conceived characters, a strong plot and appealing love interest. Of doubtful propriety is a too intimate and commonplace conception of the words and deeds of the Savior. To be listed in the book's favor, however, is its strong and moving story (after a somewhat slow beginning), and its unshakable case for the immortality of the soul, the Godship of Jesus of Nazareth and His triumph over death and the grave.
—R. L. E.

A HISTORY OF THE THEATRE IN SALT LAKE CITY
(Myrtle E. Henderson, Evanston, Illinois, 1934. 161 pages.)

ACCORDING to the author's introductory note, she spent considerable time in searching for the facts which she included in this treatise. Not content with programs, diaries, journals, and newspapers, Miss Henderson sought those people who would have first-hand information concerning the place which drama held in the lives of the early Pioneers. The volume is completely annotated.

The dedicatory prayer sounded the keynote of what the theatre should be and how activities should be conducted in it. The author wisely treats the early history of the Saints which made it imperative for them to leave Nauvoo. In addition she considers the significance of the early dramatic organizations which preceded the erection of the Salt Lake Theatre. Of great significance to Latter-day Saints is the statement of Kenneth Macgowan in his *Footlights Across America* in which he

AGE

By Louise Linnae

FAINT tones from deeply echoed sympathy,
Ensuing quiet of impassioned score,
The breathless lull that comes with final key
Is peace that falls when age has crossed
the door.

accredits Brigham Young with being the father of the Little Theatre movement in America and the old Social Hall with being the first Little Theatre.

All plays which were presented in the Salt Lake Theatre were opened by prayer. Latter-day Saints have always observed this practise in all of their affairs both social and religious.

This book is an interesting commentary on the activities of the Mormons in the theatre and will prove valuable to those who are interested in making an intensive study of the Pioneer dramatic movement.—M. C. J.

MORE FOR YOUR MONEY
(H. Bennett, Chemical Publishing Company of New York, 1937. 251 pages. Price \$2.75.)

THIS interesting buyer's guide is written and published as an aid to consumers. In a general way it reveals the practices of manufacturers and sellers of all manner of merchandise and services and puts the buyer on guard. It covers nearly twoscore classifications including drugs, cosmetics, radios, automobiles, life insurance, textiles, clothing, building materials, educational courses, refrigerators, etc. It smacks of the flavor of *Consumers' Research* but is more general in treatment. It leads one to the profitable if disillusioning conclusion that "things are not always what they seem."—R. L. E.

CHILDREN IN THE FAMILY
(Harold H. Anderson, D. Appleton-Century Company, New York, 1937. 253 pages. \$2.00.)

DR. ANDERSON comes well-qualified to his task of telling parents what to do with *Children in the Family*, for he is Assistant Professor of Psychology at the University of Illinois, and was formerly Research Assistant Professor of Psychology of the Iowa Child Welfare Research Station at the State University of Iowa, and in addition he has the distinction of being a father to two children, a boy and a girl.

The book is full of helpful, workable suggestions on the proper treatment of youngsters whose lives are beginning to unfold in this strange, adult world. The chapter on "Discipline" is exceptionally strong, and should be read and re-read by every parent. The chapter on "Emotional Behavior" offers valuable, practical solutions to such negative emotions as fear, anger, jealousy, and to the positive emotion, love.

This is the kind of book which all people contemplating marriage will do well to read. Leaders and teachers in the Church will find much which they can apply to their understanding and handling of the classroom situation.

—M. C. J.



CONDUCTED BY MARBA C. JOSEPHSON

LET'S READ

(Roberts and Rand, Henry Holt and Company, New York, 1937. 598 pages.)

IN addition to giving interesting informational articles which will focus young people's attention, this book is valuable because it turns the attention of its readers to the possibility of speeding up the reading process. The reader, whether adult or minor, needs to check himself occasionally on the rapidity of his reading. Each selection in the book has the number of words counted for it. It becomes then a relatively simple matter to time the speed. Many of the selections have also comprehension tests following the selections. In this way the accuracy of reading may also be checked. Parents can check themselves and their families and can train themselves to better reading.

The book is divided into six sections: "Animals Work and Play," "People Are Interesting," "Moving Pictures and Radio," "Sports and Games," "The Modern World," and "High Speed." These six sections are themselves stimulatingly subdivided. For instance, under the section, "Sports and Games," is a thorough treatment of "How To Use Magazines;" under "The Modern World," is a discussion on "Your Newspaper Diet."

That educators throughout the world are becoming conscious of our poor reading habits is manifested through constant articles which are now appearing in leading magazines. That *The Improvement Era* is forward-looking is evidenced by the fact that in August, 1936, there appeared an article on "How To Improve Your Silent Reading Habits," on page 472. Re-read that article. In *Hygeia* for September, 1937, on page 811, appears an article on "Speeding Up Your Reading." Read that also and test yourselves and your children on your reading habits.—M. C. J.

LUCKY LITTLE LENA

(Marjorie Flack, Macmillan Company, New York, 1937. \$1.00.)

PICTURE books with very little reading will help mother during those difficult moments when dinner must be served in spite of the fact that Junior and Betty are demanding attention. The illustrations of *Lena*, the little dachshund, will captivate the fancy of the most active child and will thus give mother time to put the finishing touches on the evening meal.—M. C. J.

ONE OF THE BRUSH-DRAWINGS BY MALTHE HASSELRITTS IN "TALES OF A CHINESE GRANDMOTHER."

MAKE YOUR OWN BUTTONS

By Margaret C. Moloney

BEING in need of many buttons for her new tan wool coat, Betty, in her third year of high school, with the aid of her brother, converted old-fashioned black walnuts into buttons.



"I must give my brother credit for the idea," Betty admitted. "He got the idea when sawing walnuts in half for the show case. There are many spaces (for the meats) in the walnut shell, admitting needles of various sizes carrying thread or colorful yarn, as needed; and right in the center a very small hole—rather two holes—may be drilled, if one wishes to use thread."

And, take it from one who saw the finished coat, it was a great idea. Betty's woolly tan coat with its walnut buttons here and there and everywhere will go places, taking its wearer along, of course.

A band saw was used to do the work, after which the buttons were sandpapered smooth.

If walnut is not the desired shade, the buttons may be touched up, to be sure, any color wanted.



THE WHITE STAG

(Written and illustrated by Kate Seredy. The Viking Press, New York. 94 pages. \$2.00.)

KATE SEREDY's two previous books, *The Good Master* and *Listening*, have become part of the reading heritage of the school children of America. Her latest book, *The White Stag*, will appeal because of its artistry to adults first of all and through their enthusiasm to the lives of children. Miss Seredy takes her readers to a little known region: that of the Huns and the Magyars, into their tradition and their misty history. In her own words, she says:

Those who want to hear the voice of pagan gods in wind and thunder, who want to see fairies dance in the moonlight, who can believe that faith can move mountains, can follow the thread on the pages of this book. It is a fragile thread; it cannot bear the weight of facts and dates.

The story begins before the dawn of history and traces the myths which preceded Attila's birth. The book is beautifully written and exquisitely illustrated.—M. C. J.

TALES OF A CHINESE GRANDMOTHER

(Frances Carpenter, Illustrated by Malthe Hasselritts, Doubleday, Doran and Company, Garden City, New York, 1937. 261 pages. \$2.50.)

THE DEDICATION "To my father, Frank G. Carpenter," recalls to the minds of most parents the very delightful geography books which he wrote and they read. Most children will be as delighted with the daughter's work in gathering the tales of the countries which he described—and in the telling of those tales, she does much to portray the conditions of the people. *Tales of a Chinese Grandmother* is the third book in which Miss Carpenter gathers folklore. The other two books are *Tales of a Russian Grandmother* and *Tales of a Basque Grandmother*.

—M. C. J.

HUMPY, SON OF THE SANDS

(Hamilton Williamson, Doubleday, Doran and Company, Garden City, New York, 1937. \$1.00.)

ONCE in every so often, a really clever child story comes to light. Such a one is *Humpy*, written delightfully and illustrated cleverly by Breta and Elmer Hader. The printing is large enough and the words are chosen wisely enough that a first grader can easily get the fun from the story all by himself. Even if the family decides to use it on its reading-aloud night, all the members from Dad down will find something of interest in it.—M. C. J.

FREE!

GARDEN BOOK

Ready in January

This book contains 100 pages concisely written with full color illustrations. Just handful of information vital to every planter. It describes the new and worthwhile in Flower, Vegetable and Farm Seeds as well as Roses, Shrubs and Trees. In fact

A MOST VALUABLE GARDEN GUIDE
Send for your Free Copy

PORTER-WALTON CO.
Seed and Nursery Specialists
SALT LAKE CITY, UTAH

HERE'S HOW!

Cakes? Pies? Candies? Not for now—it's too close to holiday seasons! No, let's have something which will take the sickly sweet taste from our mouths and yet satisfy our desire for that finishing tasty touch. Well, here it is, right from the Globe Mill recipes:

PIMENTO CHEESE POCKETS

2 cups Globe "A" complete biscuit flour
1/3 cup each of milk and water
Pimento cheese

Measure biscuit flour, add liquids, and mix thoroughly. Turn on floured board, knead for about 1/4 minute, and roll to 1/4 inch thickness. Cut with a 2 1/2 inch round cutter, crease dough through the center, and lay a small slice of cheese on one-half of each round. Moisten edge of dough and fold over. Pinch edges together to enclose cheese. Bake at 425 degrees about 15 minutes.

Doesn't it sound yummy—and easy to make after all these bustling holiday menus?

Whew! That was a strenuous Yule season, wasn't it? But it was fun—and now the family have all recovered and are about their regular duties. That is, all are recovered but mother—she bore the brunt of it all, the extra tidying up, the cooking for the informal get-together. Yes, there's an extra tired look and perhaps just the threatening of a wrinkle. It might pay to drop into the beauty salon for just once in a while and take the works. Quilch School of Beauty Culture in the Ezra Thompson Building, in Salt Lake City, will accommodate you whenever you feel that you need to renew your self-confidence.

Are the grays and whites and blacks of winter beginning to wear on you? Nothing to do about it? Oh, yes, there is: bring a few potted plants into the house to give riotous color and to watch them grow. That's one thing to do about the sameness of winter. Another thing is to get out the catalogues and begin planning for your summer gardens. Porter-Walton, 42 West First South, in Salt Lake City, will eagerly help you in both ways.



THIS HANDWRITING ANALYSIS CHART IS GRAND FUN. HOW DID YOU GET IT?

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CHARACTER
and
ABILITY
through
HANDWRITING



By ALFRED F. MITCHELL, COA
CERTIFIED GRAPHIC ANALYST

Author of *Practical*
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shows how to detect hidden character traits.

You and your friends will have loads of fun when you first spread out this big handwriting analysis chart and begin to analyze each other's handwriting. It is perfectly amazing how the dotting of an "i," the crossing of a "t," the slant of writing, or the way "w" and "m" are formed show up character traits, emotions, mental ability and temperament! But as you study the chart more carefully, you'll find that this ability to analyze character through handwriting is really valuable. Social notes, friends' letters, your child's school papers will all become interesting from a new angle—what does the handwriting tell about hidden traits, character, ability?

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I-2

Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—JOSEPH FIELDING SMITH, CHAIRMAN; MELVIN J. BALLARD, JOHN A. WIDTSOE, AND JOSEPH F. MERRILL

TO PRESIDENTS OF STAKES

December 4, 1937.

Dear Brethren:

IN THE December, 1937, number of *The Improvement Era* is published the New Priesthood Plan. In paragraph number 5, page 768, under *Stake Supervision* is indicated how each stake is to organize in order to supervise Melchizedek Priesthood quorum work. The purpose of this letter is to call this plan to your attention and to ask that you organize this stake committee without delay so that it will be ready to function early in January.

One or more Seventies are needed on the stake committee, for these brethren will be the contact agents of the stake committee with the quorums of Seventy. The High Priest members, as members of the committee, will likewise contact the quorum and groups of High Priests. Any of the members of the committee may, of course, contact quorums of Elders.

This stake committee is an extremely important one. Its members should be wise, active, capable, and faithful. The General Authorities must hold the stake presidency and this Committee responsible for results. Every quorum of Priesthood should be brought into activity and vigor as soon as possible.

Will you please give the organization of this Committee your early attention? One of the stake presidency is to be chairman. Further details concerning the organization, duties and activities of this Committee will be published in *The Improvement Era* for January, 1938. Please let all concerned take notice.

Sincerely your brethren,

THE COUNCIL OF THE TWELVE,
By Rudger Clawson, President.

STAKE SUPERVISION

ALL quorum members should read with care the above letter from President Rudger Clawson of the Council of the Twelve, addressed to the presidents of the stakes of Zion. It shows the importance which is being placed upon proper supervision and coordination of the work of the quorums of the Priesthood.

In the December issue of *The Improvement Era*, page 768, under paragraph 5, stake supervision is explained. The Stake Melchizedek Priesthood Committee should consist of at least four brethren, a member of the stake presidency, acting as chairman, with a High Priest, a Seventy, and an Elder as members. In the larger stakes, or wherever desired, it would be perfectly proper to have a representative on the stake committee from every Priesthood quorum in the stake. In such an event, the chairman of the committee, with one representative from each of the Elders, the Seventies, and the High Priests, might act as an executive committee; but the whole committee should meet frequently to discuss the work of the quorums, to coordinate their activities, to prevent unnecessary overlapping and duplication, and to supervise the Priesthood quorum work by actual visits so that proper reports may be made to the stake president.

Projects for the economic welfare of its members, an important quorum activity, should be undertaken in harmony with the efforts of the Church Security Program. For that reason, and to prevent unnecessary duplica-

tion, the member of the stake presidency who is chairman of the stake security committee should be the chairman of the stake Melchizedek Priesthood committee. The two committees need not have the same membership; but the stake Melchizedek Priesthood committee could sit in, as desired, with the stake security committee, to discuss projects of mutual interest to the two committees.

As will be found under the instructions of the Presiding Bishopric, a representative of the Adult Aaronic Priesthood of the stake should also take part in such joint deliberations.

SUPERVISION OF SEVENTIES

THE supervision of the Seventies, under the direction of a stake committee, relates exclusively to local activities in stakes and wards, and comes rightly under their supervision, whatever plan may be adopted to make their work more effective; and does not in any way conflict with the present system of supervision of the Seventies by the First Council in collaboration with the presidents of stakes as outlined in the joint letter of The Council of the Twelve Apostles and The First Council of the Seventy dated June 25, 1930, addressed to all stake presidencies throughout the Church, and from which we now quote:

The presidents of the quorum will be expected to be in frequent consultation with the stake presidency, and wherever it is deemed by the presidents of the quorum necessary to make changes, to add members, or to take any other action promotive of quorum interest, the presidents of the quo-

rum should seek an interview with the stake presidency, discuss the matter, and cause recommendations to be made to the First Council.

The presidency and general supervision of the Seventies remain as heretofore with The First Council of the Seventy. The splendid new program now being adopted in the stakes both as to the change of time for holding meetings, the course of study, and the various activities such as Church Security projects, does not and is not intended to make any change whatever in the present system of supervision under the direction of The First Council of the Seventy, who, in collaboration with stake presidencies provide for the integrity, missionary labors, and steady development of the quorums of Seventy.

The representatives of Priesthood quorums who are members of the ward security committee should act as a ward Melchizedek quorum committee to assist in furthering projects of common interest to the quorums and the Security program. The Adult Aaronic Priesthood of each ward, under the policy of the Presiding Bishopric, should have representation on the ward Security committee.

STAKE MISSIONARY WORK

DURING the ten months ending October 31, of this year, 962 persons have been baptized and 2,073 inactive members brought into activity, as a result of the stake missionary work conducted under the auspices of the First Council of Seventy. The October report shows 99 stakes reporting with 1,839 missionaries. This is a vivid picture of the fine work now being carried on by the stake missions.

Inasmuch as the term for missionary service is fixed at about two years—the same as in the foreign missions—stake presidents will soon be confronted with the problem of supplying recruits for those who will shortly be released. Plans should be laid in such manner that there may be no weakening of the local missionary work when these releases are made.

In the meantime, missionaries now laboring in the stake missions, who have been called and set apart to labor under the direction of the stake mission president, should be allowed to continue in this service until the terms of their missions are completed, and they have been honorably released.

Remember always that these brethren and sisters are on missions and, therefore, not subject to local appointments of any kind—neither in the aux-

iliary organizations, Priesthood quorum activities, Church Security program, nor other Church duties. They must be considered as being absent on missions as are those who have been sent abroad.

This reservation may however be made:

Missionaries should attend Sacrament meetings, and Priesthood quorum meetings to get the benefit of the instructions there provided, unless such meetings should interfere with their missionary appointments, perhaps away from home in some other part of the stake. In such cases they should attend these meetings in the locality where their appointments have taken them.

Any effort to use the missionaries in local ward or stake activities must be abandoned, for to use them so would completely demoralize the stake missionary work.

Let us quote from Letter No. 4:

The stake mission should be just as completely separate and apart from all other stake work as are the missions abroad—in the Northern or Southern states, in England or Germany; and those who are now called into this service should be released from their stake and ward activities in order that they may devote their entire time to the missionary work to which they are now called, by which we mean the time they are now able to devote to Church work. It is not intended to interfere with their employment by which they earn their living.

We trust that we may receive the hearty cooperation of the local authorities of the Church in carrying into successful operation the suggestions made herein.

A QUORUM CENSUS

WILL every Melchizedek Priesthood quorum survey the conditions and needs of its membership and answer promptly the following questions?

1. How many members of your quorum are in want of the necessities of life or out of employment?

Secure the information from the survey made by the ward Security program. Give the names of all members of the quorum now destitute or unemployed. Distinction should be made between the two conditions.

If the ward Security committee has not made the requested survey so that the cards are not available, the quorum should make its own survey of the quorum. It is urgent that this work be done at once, because upon it depends much of the work of the Priesthood quorums for the coming year.

2. How many members of your quorum are fitted for or engaged in one or the other of the following pursuits?

a. Laborer. b. Farmer. c. Artisan (carpenter, blacksmith, etc.). d. Business. e. Professions (medicine, law, etc.)

Blanks for these surveys may be obtained from the stake Melchizedek Priesthood committee. All returns should be sent to the Priesthood Committee, Council of the Twelve,

47 E. So. Temple St., Salt Lake City, Utah.

SOME PROJECTS FOR PRIESTHOOD QUORUMS

THE possible projects for Priesthood Quorums are many. Suggestions from the quorums will be welcome. Here are some that have been made recently.

Reports from the quorums concerning the project activities will be welcomed.

a. Should a quorum have unemployed members, one way to help them would be for each member of the quorum to give to the unemployed brother a day's work. If this were done by a Quorum of fifty or sixty members, and most quorums are larger than that, it would give two or three months' employment to the man. During that period it might be discovered that he has special gifts or talents that may help him to be placed permanently in some position. Payment for such labor might be in food supplies from the farm, should the work be farm labor.

b. Every quorum in rural districts would find it profitable, if proper selection were made, to rent a reasonable acreage of good land with sufficient water right. Such land would likely be tax free. The members of the quorum would join in the preparation of the soil and the raising, harvesting and marketing of the crops. The funds derived therefrom should be used for the benefit of the quorum, especially for missionary work abroad and missionary families at home, where needed.

c. These plans involving cooperative effort would bring about a spirit of love, cooperation and brotherhood, with temporal and spiritual growth and devel-

opment, among the members of the quorums and their families, which likely could not be brought about as quickly and efficiently in any other way.

Mark Austin.

PRESIDENT McKAY CITES COMMUNITY EXAMPLE

AN apt illustration of how the Church through the Security plan may stimulate and enable the community, as well as individuals, to self-effort is shown by a little assistance rendered the people of Woodruff Ward about June, 1936.

The depression had left this community practically without funds. They had no money with which to purchase even seed potatoes for spring planting. They were given a loan of \$360.10 with which they bought the necessary amount of seed potatoes. In the fall the planters repaid this loan in full, had sufficient on hand for their families throughout the year, and an ample supply of seed for replanting.

The bishop of the ward reports that the cash income from sales of the surplus of the 1937 crop amounted to \$2800.00, notwithstanding the fact that each grower contributed to the ward Security committee one-third of what he raised. Bishop Tingey also added this significant statement: "Not one of our people has been on relief."

A spirit of confidence has been awakened, which will be of lasting benefit to the community, for prior to 1936 not a few of the families in Woodruff purchased their potatoes from Bear Lake. It is an interesting observation that recently a man from Bear Lake purchased his potatoes from Woodruff.

David O. McKay.

December 17, 1937.

FEBRUARY MELCHIZEDEK OUTLINE OF STUDY

Text: *The Word of Wisdom—A Modern Interpretation*, by John A. Widtsoe and Leah D. Widtsoe.

LESSON IV

"THE ORDER AND WILL OF GOD"—
(Continued)

(Later part of Chapter 3.)

I. The Word of Wisdom is a Principle with a Promise.

- It is for the "benefit" of the people.
- It promises a healthy body.
- It gives temporal "benefits."
- It strengthens man's moral and spiritual fibre.

II. Can all keep the Word of Wisdom?

- It is adapted to the capacity of the weak.
- Obedience to it brings quick returns in health, and therefore more strength to obey.
- The conquest of the body is easier than the conquest of spirit.
- Full obedience to the Word of Wisdom reduces the taste for the things forbidden.
- One must have the desire to obey any law properly.

III. The Will Must Be Trained to Obey God's Law.

- Desire depends on will.
- Will breeds power.

c. Condition of a man may be measured by his will.

d. Prevention of a bad habit is better than its cure.

QUESTIONS, PROBLEMS, PROJECTS

1. In what sense has every principle of the Gospel been devised for the benefit of man?

2. Why can we say that all are able to keep the Word of Wisdom?

3. How may the will of man be trained for righteousness?

4. What is meant by the promise of "hidden treasures?"

LESSON V

"EVILS AND DESIGNS"

(First part of Chapter 4.)

I. The Word of Wisdom is a Warning as well as a Guide.

a. It warns against evil-minded persons.

b. Innocent persons may often be misled by those of an evil mind.

c. Advertising not always trustworthy.

II. Fraud Has Been Practiced Constantly in Human History.

a. In early days fraud was simple.

(Continued on page 40)

(Continued from page 39)

- b. Now fraud has become more complex and therefore more dangerous.
- c. Fraud is a result of evil intentions and greeds.

III. The Story of the Pure Food and Drug Law in the United States.

- a. In 1879, the first attempt was made to secure such a law.
- b. Not until 1906 was a partially satisfactory law passed by Congress.
- c. The present delay in improving the law is due to "pressure groups" often representing fraud, or for other personal interests.

IV. There are Innumerable Forms of Adulterations.

- a. New knowledge has increased the means of adulterations.
- b. Give some examples of adulteration.
- c. Improving the looks of an inferior article is often done.
- d. The danger of preservatives in foods is serious.
- e. Agencies that protect the public should be known and used.

QUESTIONS, PROBLEMS, PROJECTS

1. Enumerate cases of fraud that you have observed in your locality.
2. Why did it take 27 years for Congress to enact a Pure Food and Drug Act and why has no improvement of it been authorized by Congress during the last 31 years?
3. What improvements are needed in the present Pure Food and Drug Act?
4. In what way has our new knowledge increased the possibility of fraud?
5. What may we do to insure the passage of adequate laws to protect our families against fraud? What will you do? What have you done?

LESSON VI

"EVILS AND DESIGNS"—(Continued)

(Latter part of Chapter 4.)

- I. Fraudulent Advertising is a Public Menace.
 - a. There are misleading labels on packages.
 - b. Food materials are frequently incorrectly named.
 - c. Products are "boosted" under false claims.
 - d. The cost of advertising injurious products is gigantic—the consumer pays.
- II. Public Fads Are Utilized by Unscrupulous Persons.
 - a. Give examples of some food fads.
 - b. Give examples of some current fads in your neighborhood.
- III. Refined Foods Are Not an Unmixed Blessing.
 - a. They are used excessively due to want of knowledge.
 - b. False claims for them and ease of preparation increase the use.
- IV. What Shall Be Done About Fraud?
 - a. The public must be informed and aroused to action.
 - b. Safety must be sought in clinging to the Word of Wisdom.

QUESTIONS, PROBLEMS, PROJECTS

1. Can you enumerate any forms of advertising in your locality injurious to the public welfare?
2. What fads or practices in your locality are taken advantage of by unscrupulous business?
3. How may fraud be corrected?
4. What is the individual responsibility in checking fraud?
5. What books on this subject do you know or have you read?

MONTHLY REPORT OF THE L. D. S. STAKE MISSIONS

Made by The First Council of the Seventy to The Council of the Twelve Apostles
For the Months of September and October, 1937

MISSIONARY ACTIVITIES

	Oct.	Sept.
1. Evenings or part days spent in missionary work	5,742	4,498
2. Hours spent in missionary work	12,509	10,127
3. Number of calls made while tracting	12,570	8,849
4. Number of first invitations in while tracting	3,096	3,386
5. Number of revisits	4,197	2,556
6. Number of Gospel conversations	11,016	8,788
7. Number of standard Church works distributed	365	275
8. Number of other books distributed	357	356
9. Number of tracts and pamphlets distributed	16,476	12,484
10. Number of Books of Mormon sold	173	96
11. Number of hall meetings held	206	186
12. Number of cottage meetings held	500	418
13. Number of cottage and hall meetings attended	2,472	1,820
14. Number of investigators present at cottage and hall meetings	2,092	1,750
15. Number of baptisms as a result of missionary work	112	110
16. Number of inactive members of the Church brought into activity through stake missionary service during the month	249	247

ADDITIONAL INFORMATION

Number of stakes in the Church	118
Number of stake missions organized	113

MISSIONARIES ACTIVELY ENGAGED

No. of stakes reporting	90	99
Number of districts	299	336
Elders	229	255
Seventies	923	1,104
High Priests	226	236
Women	239	244
Total	1,617	1,839

SPECIAL ITEMS OF INTEREST

Interviews were held in the office of the First Council with thirteen stake presidents and stake mission presidents during the month of October.

Visits in connection with stake missionary work were made by members of the First Council to twenty-one stakes during the month of October.

The First Council of the Seventy,
By RULON S. WELLS.

As previously reported, in the Snowflake Stake great efforts have been put forth with the Indian tribes residing in that section. (See Page 18.)

168TH QUORUM OF SEVENTIES REPORTS PROJECT



"WHERE there's a will, there's a way" is an old adage that proved true in the case of the members of the 168th Quorum of Seventies residing in the Las Vegas Ward of the Moapa Stake, in their desire for a Church Security project. The Las Vegas Ward is not an agricultural ward nor are the members of the Seventies Quorum farmers. To the contrary, they are teachers, bank clerks, highway maintenance men, barbers, post office clerks, dairymen, etc. This

THE PICTURE ABOVE REPRESENTS ONLY PART OF THE PARTICIPATING GROUP: FRONT ROW, LEFT TO RIGHT: LE ROY WHIPPLE, DANFORD B. CRANE, PARIS U. STEWART, MERLIN HARDY, AND CLAUDE ADAMS. BACK ROW, LEFT TO RIGHT: DAN POTTER, JOSEPH HANNIG, ELDON LARSON, ARTHUR SANT, WALTER V. LONG, WM. O. ABBOTT, AND THOS. H. MYERS.

did not, however, deter them from growing corn when one of their members offered the land and tools on a ranch he had leased, some three miles from Las Vegas.

About three acres of alfalfa was
(Concluded on page 43)

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOP—EDITED BY JOHN D. GILES

1938 GIVES PROMISE OF RECORD ACTIVITY

GREATER activity, increased attendance, and record membership are in prospect for the Aaronic Priesthood of the Church as indicated by reports from stakes and wards since the new plan of quorum meetings and the programs for 1938 were announced.

For several years past, emphasis has been placed upon organization and program building with the result that 955 wards out of 1,095 now have regularly organized supervising committees and all stakes have committees assigned to this work. Regular programs based upon the outlines furnished by the Presiding Bishopric have been adopted in the majority of wards with increased activity resulting.

Factors which are expected to affect Aaronic Priesthood Activity favorably during the coming year are: a longer quorum meeting period, making possible the promotion of the full program; full representation in Quarterly Stake Priesthood conferences, with special departments for Aaronic Priesthood members in the Saturday evening session; and representation in the Sunday morning session; the campaign for a million assignments to be filled during the year by members between 12 and 20 years of age; new emphasis of the Standard Quorum Award, with gold stars to be added to awards for quorums winning in consecutive years; a year-round social and fraternal program to be correlated with the Y. M. M. I. A., and Sunday School programs; and a Church-wide observance of the 109th anniversary of the restoration of the Aaronic Priesthood.

Leadership conventions being conducted throughout the Church are being used to stimulate the new programs and insure progress and increased activity.

NEW QUORUM MEETING PLAN BRINGS NEW OPPORTUNITIES

THE new plan of quorum meetings which will be put into effect in all wards and branches at once, brings new opportunities to Aaronic Priesthood quorums and their leaders. Under this plan a period of at least fifty minutes is provided for Priesthood meetings, which should give thirty-five to forty minutes for actual quorum work.

With this time available, the full program provided for the quorums can be carried forward. It is now urged that the regular order of business, printed at the beginning of each lesson be followed religiously in all quorums as the best means of providing proper training and activity for all quorum members. Supervisors, in cooperation with quorum officers, and with the ap-



BISHOP DAVID A. SMITH

PRESIDING BISHOP
SYLVESTER G. CANNON

BISHOP JOHN WELLS

proval of the member of the bishopric in charge, should prepare each quorum meeting program well in advance and plan to use the new time provided to the best possible advantage.

FULL SUPPORT OF PRIESTHOOD CONFERENCES URGED

UNDER the new plan of quarterly stake Priesthood conferences now in effect, all members of Aaronic Priesthood quorums are urged to attend both the Saturday evening and Sunday morning sessions. A special department for Aaronic Priesthood members is to be conducted in Saturday evening sessions with practically the entire program being provided by boys and young men. In the opening exercises, which will be held jointly with the Melchizedek Priesthood, boys' choruses and other musical numbers will be featured.

In the Sunday morning sessions a definite part of the program will be devoted to Aaronic Priesthood topics.

Stake committees, Bishoprics, and quorum supervisors are urged to make participation in stake conference sessions a part of the Priesthood program of every ward. When advisable, arrangements should be made for group transportation to stake houses for both Saturday evening and Sunday morning sessions.

RESTORATION ANNIVERSARY PROGRAMS TO HONOR LAMANITES

HONORING the Lamanites, the translation of whose record led to the restoration of the Aaronic Priesthood, will be the theme of the anniversary celebration pilgrimages to be conducted churchwide on Saturday, May 14. Details of the program are included in the quorum manuals now being distributed. The program for the observance of Aaronic Priesthood Sunday, on May 15, the actual anniversary date, is also included in the manuals. It is hoped to make the celebration this year more general throughout the Church and more effective in accomplishing the purposes of the annual observance.

YEAR-ROUND SOCIAL AND FRATERNAL PROGRAMS FOR ALL QUORUMS

AN IMPORTANT feature of the Aaronic Priesthood Leadership Conferences now being held throughout the Church is the presentation of a plan for a year-round program in every stake and ward in which all activities of quorums, Scouts, Explorers, M Men, and Sunday School classes of corresponding ages are to be correlated.

The plan is being outlined in detail to stake presidencies, bishoprics, and others attending the conventions. Some stakes have now put the plan into operation and others are preparing to do so at once. It is urged that the plan be adopted by all stakes as early in the new year as possible in order that the programs of the three groups will be balanced properly and sufficient activity of the proper kind provided for all boys and young men of Aaronic Priesthood ages.

QUORUM MANUALS FOR 1938

NEW quorum manuals for Priests, Teachers, and Deacons for 1938 are now ready and are being distributed from the Presiding Bishop's office. The price is 10c each. Cash is to be sent with each order. The subjects of the manuals are: Priests, Priesthood Studies; Teachers, Priesthood, Religion and Character; Deacons, The Deacon's Responsibilities.

Every quorum member should have the manual, which contains the entire program of the Aaronic Priesthood for the new year in addition to the lesson outlines.

It is recommended that a manual secretary be appointed whose duty it shall be to encourage all members to purchase manuals, to take orders to be given to the supervisor who will secure the manuals through the ward clerk.

CRUSADE FOR ZION'S YOUTH REACHES ENTIRE CHURCH

A CHURCHWIDE campaign among leaders of youth in all organizations, which has reached the proportions of a crusade, has been under way since

the October General Conference and is to be carried on directly and indirectly until early April. Some features of the "crusade" will be permanent and will be retained in the regular programs of supervision.

Three separate types of leadership conferences, some held in cooperation with two or more groups, and some conducted separately, have roused Church leaders as never before, probably, in the interest of the youth of the Church.

Aaronic Priesthood conferences, with sessions for the discussion of stake and ward problems, have been held in groups in nearly one-half the stakes of the Church. The balance of the stakes, with few exceptions, will be reached before the April conference.

Two separate conventions or schools involving leaders of youth of Aaronic Priesthood ages and closely correlated with the quorum programs, have been conducted by the Y. M. M. I. A.,—one for M Men leaders and one for all persons associated with the Scout movement. The Scout sessions were conducted by a "flying squadron" of Scout leaders. A complete report of this unique undertaking is being prepared for the February Era.

STANDARD QUORUM AWARDS FOR 1938

STANDARD Quorum Awards are to be continued through 1938. All quorums reaching the standard outlined herewith will receive a beautifully embellished parchment certificate signed personally by all three members of the Presiding Bishopric. Quorums winning the awards in consecutive years will have a gold star added for each successive year until three stars have been awarded.

The requirements for the Standard Quorum Award are as follows:

1. Set up and follow a yearly quorum meeting program in accordance with the recommendations of the Presiding Bishopric for 1938.
2. Set up and follow a yearly program of social and fraternal activities in accordance with the recommendations for 1938.
3. Have an average attendance record of 60% or more during the year.
4. Have 75% or more members fill assignments during the year.
5. Have 75% or more members observing the Word of Wisdom as shown by the annual report of the bishop of the ward as of December 31, 1938.
6. Have 75% or more of the members who earn money during the year pay tithing, as shown on the annual report of the bishop of the ward as of December 31, 1938.
7. Have 50% or more members participate in two or more quorum service projects.

Stake Aaronic Priesthood Committees will be requested to check on each quorum and recommend to the Presiding Bishopric the quorums which have reached the standards and are entitled to recognition.

WHAT THE "WORLD'S SAFEST DRIVER" SAYS ABOUT SMOKE AND DRINK

AB JENKINS, internationally famous automobile speed racer, was interviewed by Dr. Creed Haymond, internationally famous sprinter, on the Youth Education Program from Radio Station KSL in Salt Lake City, November 29, 1937, and here is what the interview brought out about tobacco testimonials, driving, drink and liquor, endurance and other things:

Dr. Haymond: Mr. Jenkins, I understand that recently you were approached by a representative of the tobacco industry and offered \$2,500 for the use of your name in conjunction with endorsing the use of cigarettes. Is this true?

Ab Jenkins: Well, not by the tobacco companies themselves. This incident happened last fall. As a rule it is a promoter who does this. All testimonials that you see in cigarette advertisements are paid for. Yes, I was offered \$2,500 for a testimonial.

Dr. Haymond: Ab, why did you refuse this offer?

Ab Jenkins: Well, the main reason is that I think too much of the kids.

Dr. Haymond: Most of us, I believe, realize, at least in part, the terrific strain you are under in your endurance racing. All types of athletic competition such as basketball, football and track require more or less rigid training rules. Ab, I wonder if you would tell our listeners just what training you undergo to fit you for your strenuous runs on the Salt Flats in Western Utah?

Ab Jenkins: I do not special trainings. I have driven better than 85,000 miles each year for the past 15 years on the highways. I neither drink nor smoke, and for that reason, I am always in good condition.

Dr. Haymond: I don't suppose you would find any time going 180 to 200 miles an hour to take time out for a cigarette, would you?

Ab Jenkins: Well, hardly. Some of the boys . . . in fact most of them at Indianapolis and other places . . . the first thing they ask for when they get out is a cigarette. That's because their nerves are wrecked. They've got to have one . . . at least they think they must have one.

Dr. Haymond: In other words, your driving requires one hundred per cent of your attention?

Ab Jenkins: That's right!

Dr. Haymond: In the light of what you have just said, Ab, do you think that the ordinary driver becomes a dangerous factor on the highways if he smokes while driving?

Ab Jenkins: There are, of course, lots of accidents that happen through smoking . . . through lighting a cigarette, knocking the ashes off that cigarette, or throwing it away. This summer, out on the Bonneville Salt Flats, I loaned my car to Mr. Ted Allen, secretary of the A. A. A., to bring some of the men back from the Salt Beds. The next morning, I found the car with the cushions burned out of the back. I asked him what had happened, and he said that he thought a short circuit had caused it, but we found that one of the men had thrown a lighted cigarette out of the front window and it had re-entered through the back window and set the car on fire.

Dr. Haymond: With your well-earned title of *The World's Safest Driver*, that observation should be of great interest to everyone listening in tonight. In conjunction with that last question, do you consider, Ab, that the tobacco user is as efficient and dependable in meeting emergencies as is the non-tobacco user?

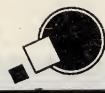
Ab Jenkins: His nerves naturally wouldn't be as steady as the man who takes care of himself and stays away from drinking and smoking. Drink causes a great many accidents. A man must be alert all the time, and he must remember that he is out there doing a job . . . it's a real business, and should be earnestly studied. People will have to be educated on the merits of safe driving before they can eliminate these accidents.

Dr. Haymond: Ab, you know, this program is presented in the interests of young people. What have you to say to young men and women who feel that they must take up cigarette smoking just to "be one with the crowd?"

Ab Jenkins: Well, obviously, that's about the only reason they do it. I would advise them to stay away from it. I have been around parties, clubs, banquets, and out on parties all night . . . I'm around it all the time. I never have found it necessary either to smoke or drink.



Ward Teaching



CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

THE PRESERVATION OF HEALTH

MORMONISM is a practical religion. It concerns itself with the temporal as well as the spiritual welfare of the members of the Church. In this it is in full accord with the teachings of the Church in all dispensations and with the revelations given in these latter days.

The care of our bodies—the preservation of health—has been enjoined upon us frequently by the Lord through revelation and by his servants, our Church leaders, in current teachings. Not only in the Word of Wisdom, but in other revelations, are we urged to preserve with jealous care the temples of our souls.

Our bodies are really the only things we actually possess. All of our worldly belongings will be left behind forever when we leave this world. But our bodies, resurrected and purified, are to be ours eternally. Should we not, then, guard and preserve them from defilement, from pollution, from the things that bring weakness, illness, suffering and untimely death?

The Word of Wisdom, important as it is—and certainly every true Latter-day Saint will observe it faithfully—is only a part of the great law of health. It deals with food and drink, the internal phases of health. But there is more to health than what we eat and drink. Much of the sickness, suffering, and death among us come from other causes.

Cleanliness, sanitation, purity of life, proper rest, refraining from excessive fatigue or any form of dissipation, freedom from worry, caution in auto driving, and in handling other mechanical devices are all related to the preservation of health and the enjoyment of life.

Our bodies, our health, our lives are precious. We should guard and preserve them in every possible way.

WARD TEACHING IN 1938

THIS is a great missionary Church. No other group in the world engages in missionary work to the extent that we do. It is a very important part of our religion. We are sending out approximately a thousand missionaries a year, more than that number recently, to preach the Gospel to those who are not of us, living in other sections of this nation and in foreign lands.

This missionary work is now being extended to include regular activity among non-members of the Church in the wards and stakes—those who are our friends and neighbors but who do not understand the Gospel as taught by our Church. Hundreds of men and women are now engaged in this very worthy cause with encouraging and commendable results.

But while this great missionary work is being carried on among our friends of other faiths, there is reason to believe that we are neglecting some of our own and losing them to Church activity. Most of us need encouragement and exhortation to keep within the line of duty in the Church. It is easy to fall into idleness and inactivity, which usually result in lessening of faith and sometimes in withdrawal from all Church relationships.

Ward Teachers are in reality missionaries to the members of the Church living within their own districts. True, we do not go into their homes to convert them to the Gospel; but in many cases our duty is to keep them converted by retaining their interest and in other cases by reconvicting those whose inactivity has caused them to lose interest.

Among the people of the world and among our non-Mormon friends who live near us, 1938 promises to be probably the greatest missionary year since the early days of the Church. The companies sent to the mission field through the mission home in the past few months have been the largest in the history of the Church. The numbers of men and women working as stake missionaries during 1938 will undoubtedly be larger than ever before. Surely in the face of this increased activity among non-members of the Church, we who are charged with the responsibility of looking after our own members will not shirk.

Ward Teachers, realizing the important events happening in the Church today, should determine to accept and discharge their full responsibility. It is our duty to visit every member of the Church each month, to encourage him in activity, to exhort him to keep the commandments, to "see that there is no iniquity," to learn if there is sickness, suffering, or distress among the Saints and probably as important as anything else, to urge them to participate in definite, regular Church activity.

A revival of interest in Ward Teaching throughout the Church in 1938 is highly desirable. Many of our members are spiritually sick. They need help and encouragement. The Church is making great progress. It should be the aim of the Ward Teachers to have every member go forward with the Church and to participate in its growth and progress, thus earning for himself the blessings promised to the faithful.

AARONIC PRIESTHOOD WARD TEACHERS REACH RECORD FIGURE

MORE MEMBERS of the Aaronic Priesthood are now active as Ward Teachers than at any time in the history of the Church. The most recent tabulations of stake and ward reports show that 9,882 members under twenty years of age and 1,250 members of the Adult Aaronic Priesthood are now serving regularly.

Stakes with the highest numbers of young men acting as Ward Teachers are Ogden, 242; St. Joseph, 214; Rexburg, 209; Wells, 194; Cottonwood, 188.

Stakes with the highest numbers of adult Aaronic Priesthood members acting as Ward Teachers are: Hyrum, 61; Salt Lake, 47; Logan, 42; Oahu, 42; Duchesne, 40; Woodruff, 36.

During 1938, an effort is to be made to have each stake increase the number of young men serving as Ward Teachers. Attention is called to the fact that this service is definitely an assignment to the Aaronic Priesthood, and, that as far as possible, the work should be done by them.

An effort is also to be made to have as many adult members as possible, who are worthy, assigned to this service.

168th Quorum of Seventy Reports Project

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plowed up and the ground worked ready for planting. The planting was done about the middle of July. Through the hot mid-summer of southern Nevada the ground was irrigated and cultivated as the corn rapidly grew to tall stalks. Half of the patch was an early variety. Just as it was in tassel, a hot wind from the desert killed the pollination. The balance of the crop matured and the project was a success.

Beginning the forepart of October it was harvested and the corn sold to ward members and to the stores. No difficulty was experienced in marketing it. They realized some sixty-five dollars cash. But the project was good in many ways other than the cash realized: It demonstrated what could be done in most of the wards toward the production of food; it unified the Seventy group of the ward as it had never been before; it gave them a change from their routine work—jokes were made of blistered hands and sore muscles; it allowed them to become better acquainted, meeting each other on a common level.

The project ended with a party for members and their wives—an outdoor corn roast with fried chicken.



LUCY WOODRUFF SMITH

LUCY WOODRUFF SMITH

a Tribute

By CLARISSA A. BEESLEY

SHE WAS our friend, our loyal, understanding friend. Simple and modest in dress and in conduct, one felt instinctively that any form of sham or insincerity was out of place in her presence. She was thoroughly genuine. These characteristics above all others, made her friendship of the highest worth.

The life of Lucy Woodruff Smith is beautiful to contemplate. By reason of her unflinching faith, her splendid character and personal sweetness, her cheerful optimistic outlook, she seemed to dignify each event in her life's history. The events in that life may be summarized briefly. Her infancy "down on the Muddy," in Nevada, where her parents endured the rigors of pioneer life; her childhood in Randolph; her girlhood in Salt Lake City, during which the death of her mother, when Lucy was but nine years of age, brought a sorrow and tenderness which the child never forgot; her life with her grandparents under whose care and warm affection she developed into happy womanhood; her training in clerical work which made her an expert in record keeping and map making; her marriage to Elder George Albert Smith; her labors as a companion and missionary in the Southern States Mission and later in Europe; her public work in the Church; her beautiful home life, filled with devotion as a wife and a mother; her last sad months of illness—these are the mile stones only. It is left for her family and friends to fill in the story with their memories of the richness and beauty she brought into each period of her career.

How her family loved her! There was always a tenderness in the voice and eyes of her husband when he

spoke of her, and her children were bound to her in deepest affection. The lasting gratitude of a brother is hers for the influence she exerted over him during days of youthful heedlessness. When the advice of other relatives or friends had little or no effect upon him, this sister's love was a power which saved and guided him away from dangerous pitfalls.

Lucy Woodruff Smith was a womanly woman in the truest sense of the word. She was a daughter who loved and revered her noble ancestry. She was a helpmate who honored and sustained her husband in his high position as apostle in the Church. She was a mother who passionately loved her children. She was a sister and friend to many who came under her gentle influence. In her home there was often a place for another boy or girl who needed her motherly protection.

In our Mutual Improvement organization, Sister Smith was a shining light. During her girlhood days, she gave service in the Seventeenth ward. Later she became counselor in the presidency of the Salt Lake Stake, and was the first president of the Y. L. M. I. A. of that stake after its last division. Those of us who were privileged to associate with her then pay tribute now to her loveliness of character and disposition. She was capable, efficient and showed to us, her companions, kindness and consideration in the highest degree.

Sister Smith was an interesting and capable speaker. Her ideas were clear and she expressed them clearly and fluently. A friend said to her once, "You need only to open your mouth and the words seem to flow without effort." But it was the spirit behind those words which convinced her hearers, for that spirit was characterized by sincerity and deep humility. One always felt that she had

received a portion of the gift which had been her grandfather's—President Wilford Woodruff—the gift of speaking with power to convince the honest-hearted listener.

The Gospel of Jesus Christ meant everything to Lucy W. Smith. It was easy for her to be obedient to its teachings. She relied implicitly upon its promises and was, again like her grandfather, susceptible to the influences and promptings of the Holy Spirit. One of her sayings was, "If you put yourself in tune with the Spirit of the Lord you always receive a blessing." She looked forward longingly to the time when the Savior should come upon the earth knowing that only through His divine leadership will the problems of this weary world be solved and its sorrows assuaged.

She was our friend—and we shall cherish her memory until the time of reuniting.

The Gospel Goes to the Lamanites

(Continued from page 27)

versing the film and putting their machine on the inside of the store, they attracted the attention of the passing Mexicans. While a large gathering of men gazed attentively at the beautifully colored pictures of the ancient cities of Mexico, which were seen very readily from the sidewalk, the four Mormon Elders sang and told them of the origin of the builders of those cities and of the coming forth of the history written by them. Four of the listeners asked for a copy of the Book of Mormon after the meeting.

One most interesting lecture was presented at the San Juan Indian Pueblo at Chamita, where Juan Onate first established the capital of New Mexico. Elders Dowding and Jacob with Elders Thomas Kerby of Douglas, Arizona, and Valden O'Donnal of Colonia Dublin, Chihuahua, Mexico, had the opportunity of appearing before one hundred and fifty full-blooded "Lamanites" to explain to them by means of the slides the beginning of their race. In arranging for this meeting the Elders were permitted to attend a council meeting held in the governor's house. The Indians sat around in a circle in a large room. After hearing them discuss their problems in the Indian dialect, the missionaries explained in Spanish what they had to offer them. (All of the older Pueblo Indians speak Spanish besides Indian, and many of them, and

(Concluded on page 54)

Mutual Messages

General Superintendency
Y. M. M. I. A.
GEORGE O. MORRIS
JOSEPH J. CANNON
BURTON K. FARNSWORTH

General Offices Y. M. M. I. A.
50 NORTH MAIN STREET
SALT LAKE CITY, UTAH

General Offices Y. W. M. I. A.
33 BISHOP'S BUILDING
SALT LAKE CITY, UTAH

General Presidency
Y. W. M. I. A.
LUCY GRANT CANNON
HELEN S. WILLIAMS
VERNA W. GODDARD

Send all Correspondence to Committees Direct to General Offices

Executives

NEW YEAR GREETINGS

AT THE beginning of the new year, we greet you, thanking you for your diligent work of the past and planning with you for even greater success in the future. Chalk up to your credit your completed activities. Now while some of them are fresh in your minds, write down suggestions for improvement next year. These analyses of the work done will prove invaluable when you begin to plan for similar events next year. In this analysis of each event it will be wise to write what parts were particularly enjoyed and why; what were not so successful and why; whether the organization was effective and why, or if not, why not; whether the events progressed with dispatch; what suggestions could be made in the light of this year's experience which would make next year's events more enjoyable and worthwhile. As Patrick Henry said so long ago: "I know of no way of judging the future but by the past"—and how can we judge by the past unless we have made these records?

Right now also we should begin to plan very carefully for the events which are to occur. In February, the drama festival is scheduled; in March, the opera and music festival; and in April, the dance festival. These activities should be going forward now, so that there need not be an exhaustive, last-minute drive which takes joy from the accomplishment. Try to call into the activities different groups of people so that our organization may be rightly named Mutual Improvement because of the great number of people who receive training.

ASSEMBLY PROGRAMS

FROM all over the Church, enthusiastic responses have been voiced concerning the Assembly programs. During the latter part of the year, keep that enthusiasm alive. Plan ahead far enough so that here as in the festivals you use different groups for the programs, both in directing the activities and also in executing them.

In many of the wards, various methods have been used for publicizing the programs. In one ward, for instance, the programs are scheduled in a book (about 8 by 11 inches) which is placed in the hall of the chapel. Each Tuesday, the book is opened to the next

Tuesday evening program. When the year is finished, this book preserves an accurate record of the assembly programs. Another ward has made a bulletin board on which the program for the following week is written in chalk. This board is placed conveniently in front of the chapel to refresh the memories of those who heard the announcement in the regular Tuesday Mutual meeting and to invite others who may not have attended previously. Other wards run brief announcements in the local papers.

When you have worked out a particularly effective means of publicizing the assembly programs, send it to the executive offices at either 40 or 50 North Main. Probably that which has proved successful in your ward will help others.

CLASS WORK

THE counselors in charge of classwork will of course be doubly diligent to see that the class leaders con-

tinue their good work. The counselors will visit the classes, giving encouragement here, offering helpful suggestions there, and in every way proving of service to the teachers. If the attendance begins to drop off, the counselors in charge of classwork will cooperate with the class leaders in planning the work and advertising the subjects for discussion until the membership reaches its full quota.

The wise plan for the counselors in charge of class work is for them to take turns visiting one class each Tuesday night, after having carefully prepared the lesson for that night. At the conclusion of the lesson, in which the counselor should have participated, he or she may have some very definite suggestions to offer the leader in helping improve the class. Always, the visit-

(Continued on Page 46)

THIS CAKE, DECORATED WITH FLOWER AND RIBBON FIGURES OF SPUN SUGAR, WAS PRESENTED BY THE M. I. A. GENERAL BOARDS TO PRESIDENT GRANT ON HIS SIXTY ANIVERSARY. IT WAS MADE BY THE HOTEL UTAH CHEF.



(Continued from Page 45)
ing officer should find the good to point out the better.

Of help to these counselors as well as to all teachers will be the books often discussed on The Book Rack in each *Era*. Each month we hope to have one good book for teachers reviewed on that page.

GENERAL BOARD MEMBERS CHOSEN

AS THE General Presidency of the Young Women's Mutual Improvement Association we take great pleasure in announcing the following members for the General Board: Margaret N. Wells, Evangeline T. Beesley, Grace C. Neslen, Katie C. Jensen, Ethel S. Anderson, Bertha K. Tingey, Erma Roland, Hazel Brockbank, Ileen Ann Waspe, Marba C. Josephson, Lucile T. Buehner, Freda Jensen, Polly T. Hardy, Aurelia Bennion, and Grace Nixon Stewart, all of whom have served previously on the Board. In addition to these fifteen members, five new members have been chosen: Gladys E. Harbertson, Emily H. Bennett, Vella H. Wetzel, Lucy T. Anderson, Helena W. Larson. Each of the former members of the Board has proved her worth in the Young Women's organization. The newer members have been chosen because of their special merits. They have all served in ward and stake capacities in the Y. W. M. I. A.

With the new appointments comes the organization of committees. The Adult consists of Grace C. Neslen, chairman; Aurelia Bennion and Gladys E. Harbertson; the Senior: Hazel Brockbank, chairman; Polly R. Hardy and Vella H. Wetzel; the Gleaner: Katie C. Jensen, chairman; Freda Jensen, Grace Nixon Stewart, and Helena W. Larson; Junior: Marba C. Josephson, chairman; Lucile T. Buehner and Emily H. Bennett; Bee Hive: Ethel S. Anderson, chairman; Margaret N. Wells, Bertha Tingey, Ileen Waspe, Lucy T. Anderson.

The Missionary committee consists of Lucy G. Cannon, chairman; Clarissa A. Beesley, Margaret N. Wells, and Ileen Ann Waspe. The Summer Camp committee is composed of Verna Goddard, chairman; Lucile T. Buehner and Gladys Harbertson. The Community Activity committee is headed by Helen S. Williams as chairman; Clarissa A. Beesley, Evangeline T. Beesley, Katie C. Jensen, Ethel S. Anderson, Freda Jensen, Lucile T. Buehner, Grace N. Stewart.

DR. KIRKHAM'S NEW BOOK

DR. FRANCIS W. KIRKHAM has investigated papers, books, letters, and articles to find what was thought of the Prophet at the time of receiving the visions and of the translating of the Book of Mormon. The title of his work is *Source Material Concerning*

the Origin of the Book of Mormon. It is available from the Zion Printing Press of Independence, Missouri, or the Deseret Book Store in Salt Lake City, Utah. Adult leaders, who are always on the alert for additional, supplementary material, will find the book extremely valuable.

Adults

EXTRA EDITION

SO GREAT was the immediate demand for our Adult course of study, *Science, Tradition, and the Book of Mormon*, that the first edition was soon

exhausted. Another edition was printed at once but that too is now nearly gone. This unprecedented demand is gratifying indeed because it is indicative not only of the popularity of the course of study, but of the growing attendance of adults in the M. I. A. More and more, it seems, adults are coming to recognize their need for the refreshing, enlivening association offered here in this social enterprise where we adventure together in new and ever widening fields. Still there may be some in your ward who have not yet been attracted. A sincere effort should be made now to reach these with pressing invitations to join your group. We suggest that you start off the new year with an event of unusual interest to bring in these new members.



1. MOTHERS' AND DAUGHTERS' OUTING AT B. A. C. CAMPUS BY FIRST, SECOND, AND THIRD WARD, PAROWAN STAKE.
2. FORMER PRESIDENT AND SISTER PIRANIAN AT HAMMANA, A SUBURB OF BEIRUT, PALESTINE-SYRIAN MISSION.
3. RIGBY STAKE PRESIDENCY WHOSE COMBINED NUMBER OF YEARS OF CONTINUOUS SUBSCRIPTIONS TO THE "ERA" TOTALS ONE HUNDRED YEARS—PRESIDENTS P. W. DABELLE, HYRUM T. MOSS, AND OMER S. CORDON.
4. A GROUP OF SAINTS AT ALEPPO WITH FORMER PRESIDENT AND SISTER PIRANIAN.
5. DONALD HOPE BATES, SONS OF J. O. AND MRS. BATES, THREE HILLS, ALBERTA, PHOTO TAKEN ON HIS SECOND BIRTHDAY.
6. JAFFA GATE OF JERUSALEM.



NEW YEAR SOCIAL

THIS need not be held New Year's night but should occur early in the month. It may be that it should be a stake gathering; in some stakes more such events should be held.

Possibly our purpose in the present instance however would be served best by a smaller group gathering in the ward social center or in a commodious home. For the serious part of the evening use might be made of our book, *The Return to Religion*. If the book has not yet been widely circulated, a book review might be opportune. If a considerable number have already read the book, an interesting discussion might grow out of a general assignment such as, "Points that impressed me in the book."

In the lighter mood it might be well to have a report from a Committee on Resolutions. Also, "Hints to our Wives" or "A few Don'ts for Husbands" would be mirth-provoking subjects. New Year's resolutions in rhymes of four or five lines, written on the spot, and a group singing contest should contribute much on the funny side. Of course, you will want suitable refreshments. Let the aim be to have a balanced program that will be enjoyable to all present and make the new members special guests for the evening.

RE-READ THE BOOK OF MORMON

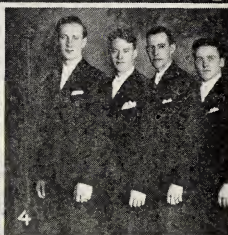
LIKE the precious gems of truth which it contains, the Book of Mormon has its innumerable aspects which sparkle with never-ending interest for the thoughtful reader. It may be approached from so many viewpoints. Orson Pratt once remarked to a friend that he had found occasion to read the book 56 more times than anyone he had compared notes with up to that time. No doubt, he had some definite purpose in mind each time he read it.

Surely none of us who has been intrigued by our course of study this season will let the year go by without another reading of the Book of Mormon. If spare moments are seized, it is surprising how easily time can be found. A chapter or two read each night before surrendering to sleep will soon carry one far into its pages. It will be found an effectual antidote for many of the ills of the day. It is also an unfailing restorative of faith. Over-sophistication and doubt give way before it. Something takes place within one as he reads which restores his sense of reality and impels him to exclaim in his heart with one of the magnificent characters in the Book, "O, then, is not this real?" Yea, because it is light!

Seniors

A SAGE has said: "Man is a social animal formed to please in society."

Byron, in one of his pessimistic moments, is reported to have said: "So-



1. CAST OF PAGEANT GIVEN IN WAILUKU CHAPEL ON THE ISLAND OF MAUI, HONOLULU, T. H.
2. SOUTH GEORGIA DISTRICT COTTON BALL HELD AT WAYCROSS, GEORGIA.
3. LOGAN STAKE GLEANER GIRLS AND MEN BANQUET AT THE BLUEBIRD IN LOGAN.
4. GOOD WILL QUARTET FROM CANADIAN MISSION REPRESENTING THE MORMON CHURCH.
5. A GROUP PICTURE OF Y. W. M. I. A. OFFICERS OF THE SUSANVILLE BRANCH, NEVADA DISTRICT, CALIFORNIA MISSION.
6. QUEEN AND ATTENDANTS OF GOLD AND GREEN BALL, CEDAR CITY THIRD WARD, PAROWAN STAKE, AND PAROWAN STAKE BASKETBALL CHAMPIONS.

ciety is formed of two mighty tribes, the bores and the bored."

During January, the Seniors are supposed to become even more sociable than they have hitherto been. It is hoped that Byron will be proved entirely wrong in his divisions of society. The Seniors should divide their group

into two more magnificent tribes, the pleasers and the pleased.

There is really enough material in those lessons listed in the schedule for January (you may, however, not be taking the lessons in their order in the manual) to furnish Seniors with sub-

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ject matter to discuss for a long, long time. The suggestions for encouraging sociability are sufficient, if carried out, to bring the Seniors together in an understanding group. The lessons on the Drama Center and the Art Center are also most inviting.

It might be well to put on a brief play or even a full-length, full-evening play. Many of us remember with keen pleasure the home dramatic company and the pleasant experience of working with a group to prepare a drama for presentation. The acting and the staging furnish plenty of activity for a large group. After the play has been presented, usually there is a warm appreciation in every heart for everybody connected with the presentation. We hope Seniors will do something with the drama that will bring to them in all of our wards that warmth that makes life really life and worthwhile.

The lesson on art centers is general, but the class can make it specific. If there is some one in the ward with a fine oil painting or even a fine print of a master-piece, an understanding lecture, illustrated, could be given on art. In a majority of our wards there are well-trained people who could make a talk on art most interesting and of great cultural value. Too many of our people are unacquainted with the principles which make pictures good, poor, or bad.

And cities and villages may not be able to support an art gallery, but all of them can provide beauty centers which are the forerunners of the appreciation of art. During January such a beauty center could be projected, if the ward does not contain one; if it does, improvements could be planned after careful study of the existing center.

The Senior Committee has had few communications from the wards. Will you leaders kindly write in and tell us what you have done that has been especially fine? We should like to know about it in order that we may pass on your successes to other wards.

It has been reported that Ensign ward, Ensign stake, has one of the finest Senior classes in the Church. The group recently had a social evening during which they got together and made a pilgrimage to interesting places stopping on the way for refreshments. What have you done?



TRUE SPORTSMANSHIP AND THE M MEN

THE dominant words in the above title should be synonymous to all active M Men. To become an active member in a ward M Men organization one must express before this group the following pledge: "In order that I might render my finest service to humanity, I pledge before God and my



1. PART OF THE SAN FRANCISCO STAKE M. I. A. CHORUS, BIG BASIN, SANTA CRUS.
2. ELDER B. W. WINWARD AND FIVE SONS, ALL OF WHOM HAVE FILLED MISSIONS FOR THE CHURCH.
3. SOUTH DAVIS STAKE PRESIDENCY.
4. JOINVILLE, SANTA CATHARINE DISTRICT BASKETBALL SQUAD, WHO HAD A SUCCESSFUL SEASON WITH GERMAN AND GERMAN-BRAZILIAN TEAMS.
5. SAN FRANCISCO STAKE M. I. A. CHORUS.
6. SNOWFLAKE STAKE SWARM DAY.
- 7 AND 8. TWO VIEWS OF THE RIGBY STAKE M. I. A. SUNRISE SERVICE

fellow to keep myself morally clean, to defend fearlessly the truth, to learn modesty and manliness, and to obey the true rules of sportsmanship."

At this time of the year when so much Church-wide interest is being shown in athletics, it is opportune to

direct some attention to the last phrase of the above pledge. Too often sportsmanship is interpreted to apply to those participating in athletics only—and by them in a rather limited or narrow sense. To help a crippled opponent off the floor, to take a referee's deci-

sion with respect, to be on the floor regularly for practice, and to play a clean, honest game, constitutes full measure of sportsmanship for some athletes. Should it not also include for him the strictest rules for training, proper eating and rest habits, total abstinence from tobacco and liquor, freedom from profanity, in play and out, regular attendance at M Men meetings, active participation in class activities, and whole-hearted support to the entire M Men program. This would justify the conclusion so desired by all interested in the M Men organization that the M Men class is more than an athletic club or a basketball team, that it is indeed an organization built on a fourfold program of physical, intellectual, social, and spiritual activities, to develop personality, manhood, and spiritual integrity.

Sportsmanship applies with equal force to the M Man who does not participate in athletics, and he should observe all the rules outlined for those who actively take part in them. There is a channel provided in our organization through which every M Man can express himself and realize a development which comes through putting into practice the things which we hold as standards of true sportsmanship.

Even greater responsibility rests upon the coaches, for they must not only uphold the standards themselves, but must insist that the boys do likewise. They must also realize that the principles which they allow the boys to apply in play during the two or three brief years when they are so powerful an influence in their lives will come back to them and hundreds of others when these boys become social, political, and religious leaders and apply these same principles in the discharge of their duties.

Gleaners

ANOTHER year has dawned, and may it find every Gleaner and Gleaner Leader glad to be alive in such an age, happy in her daily activities, and building toward her goal, is the sincere wish of the Gleaner Committee.

In answer to the request made in the Gleaner messages in the November issue, a number of letters, containing reports of accomplishments and questions about Gleaner work, have been received.

Our first letter this month comes from a newly-appointed Gleaner Leader, and contains a question that is asked quite often:

This is my first year as a Gleaner leader and I am anxious to fill the position to the best of my ability. Our Gleaner officers are enthusiastic and capable girls, and a fine spirit of cooperation exists between us. However, a question has arisen as to the correct procedure in our department on Tuesday night—who should take charge—a class officer or the class leader? We should like to be in harmony with the

plan of the General Board and are therefore submitting the question to you.

A Ward Gleaner Leader.

To Gleaner Leader:

The Gleaner leader should always be recognized as the presiding officer and conducts the class period, unless she decides otherwise. However, ten minutes at the beginning of the period should be allotted to the class officers to transact any business they have on hand. We feel you have caught the spirit of a true Gleaner leader as stated in the manual: "The ward Gleaner leaders are the close friends and advisors of the Gleaner girls. They will gladly give them every opportunity for development in conducting their class programs. They are girls with them in spirit, eager for their happiness and advancement, vitally interested in all their plans."

We were happy to get the following report from a stake that has omitted the banquet from their social calendar for a number of years, but has this year returned to it:

In Oneida we have only had one M Men-Gleaner banquet that I can find out about, and that was years ago. So with the thought in mind that we would put the Oneida Gleaners on the map, we planned and held our stake party as suggested in the manual.

We gave a dance, sold popcorn balls and candy, and presented programs to help with the expenses. This made it easier for all to attend.

Miss Lenore Lewis, Dean of Women of the A. C., gave a very instructive talk on personality, which happened to be our theme. There were 87 present and since it is the first Gleaner banquet to be held in Oneida stake we were very happy that it was such a success.

Stake Gleaner President.

A stake Gleaner president writes as follows:

We have been casting about for a theme for our banquet but as yet have not found just what we want. Would you suggest some to us that have been used by other stakes or that you think would be interesting to Gleaners or Gleaners and M Men?

To Stake Gleaner President:

Have you considered "Step a Little Higher," the theme of the banquet for M Men and Gleaner Presidents held at June Conference? "Trees" formed the central idea for one of the finest M Men and Gleaner parties that has come to our attention. The theme "Romance" fits this age group nicely, and is especially good if your banquet is to be held in February. In place of toasts you might have short dramatizations from the lives of well-known lovers from history or literature. The balcony scene from *Romeo and Juliet* read by a good reader, or dramatized, is always enjoyed. For a humorous note you might do a bit from the *Taming of the Shrew*—a short scene from the beginning where Katherine is acting very shrewish and another from the last of the play after she has been tamed and acknowledges her love for Petruchio. The music for the evening could be lovely selections from oper-

ettas. It is always enlivening to give the entire group some little chance for expression and the best way seems to be by song. This sort of thing can be carried on between courses without being disturbed by the placing or removing of dishes. The success of a banquet program seems to depend on its being well prepared, not too long, and not all serious. Success to you in your plans and we shall be happy to have a report on the outcome.

Explorers

EXPLORER VANBALL FINALS SET FOR FEBRUARY 4-5

THE SEVENTH annual vanball championship tournament for Explorer Scouts is announced for Friday and Saturday, February 4 and 5, by the committee appointed by the Scout Executives, representing regions 11 and 12.

For the first time the championship this year will be conducted under the supervision of the Boy Scout Councils with the cooperation of the General Board of the Y. M. M. I. A.

The tournaments will be returned to the Deseret Gymnasium, at least for the semi-final and final rounds. For the past three years the games have been held at other places, but through the special cooperation of H. C. Mortensen, manager of the gymnasium, dates have been made available and the Explorer finals will be given the same consideration as M Men basketball.

Teams will participate representing the following councils: Teton Peaks, Snake River Valley, Tendency, Cache Valley, Ogden Area, Salt Lake, and Utah National Parks. There will be 16 teams in the finals, two or more teams being allotted to larger councils having more Explorers than others.

Complete details of the championships are being sent to Scout Executives and all stake superintendents of the Y. M. M. I. A.

EXPLORER SOCIALS INCREASING

REPORTS received from stakes where Explorer Balls and Explorer-Junior Socials have been held this year indicate a substantial increase over previous years. The programs of the Explorers and Junior Girls provide for separate and joint socials at various times during the year. Programs for these events are included in both Explorer and Junior Manuals.

EXPLORER ORGANIZATIONS GROW

MARKED growth of Explorer Scouting this season is reported from practically all areas of the Church. Like any new feature in a Church program, Exploring and its predecessor the Vanguard program have progressed slowly. Indications this year are that the program is meeting with more general acceptance than ever before and increased

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registrations are reported from all Scout Council Executives.

TENTH ANNIVERSARY CELEBRATION

SENIOR Scouting in the Church represented by the Vanguard program from 1928 to 1935 and by the Explorer program since that time will be ten years old next June. Plans are now under way to properly celebrate this anniversary during the June Conference. Complete details will be announced in the *Era* for February.

Juniors

EVERY JUNIOR GIRL A TITHEPAYER

ONE young woman bears this testimony relative to tithing:

I pay my tithing because the Lord has asked me to do so, and I know I shall be blessed for complying with this request. My mother taught me to pay tithing when I was a small girl, when she took me to fast meeting and gave me a small amount of money for this purpose, maybe only five cents. But I was proud to be doing the same thing my mother was doing; proud of my receipts, and happy for the appreciative smile the bishop gave me. There are those who do not pay tithing when the tenth of their earnings is small, because they say they are ashamed to pay such a little. Then when it is larger they can not part with so much money. So I am glad my mother made it easy for me to do this. It is a habit with me now. My tithing is entered in my budget as one of the regular items to be paid each month.

Almost any Junior Girl earns some money which she spends as she pleases. She owes tithing on this amount, however small. She is not obliged to pay tithing, any more than she is obliged to keep any other commandment, but if she would obtain the blessing she must obey the law. So, which will she do in this case? If she pays it she shows the Lord she wants to be loyal to His Church—shows she wants to keep His commandments, and receive the blessings promised the faithful.

An accurate account is kept of all tithing paid. Any tithepayer may go at a convenient time, and check his or her account and make sure proper credit has been given. All tithepayers are requested to meet the bishop at the end of each year, with their receipts for that year, and check the account before it is reported to the Presiding Bishop's office for permanent record. It is well that this be attended to regularly. The tithing collected is used to carry out the purposes of the Lord; spreading the Gospel to the nations of the earth; helping the poor, the sick, and the feeble; building temples and other Church buildings; maintaining Church schools and seminaries; giving an allowance to those who are required to give their constant attention to the work of the Lord; and many other just and worthy projects.

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The distribution of these funds is regulated by the First Presidency, the Council of the Twelve, and the Presiding Bishopric. Thus eighteen men of wisdom and faith make the decision. It is evident that their judgment would be for the best good of the Church as a whole.

At the present time the Church Security Program is being established. Some of the tithing is being invested in this great Church project. Its purpose is to enlarge and systematize in more detail a program the Church has always carried out: to relieve present wants and to put the poor and needy in a way to help themselves, so that in turn they may help others. No person ought to receive charity unless he is compelled to do so to keep from suffering. And when he does receive, it should be in the spirit of exchange or a loan; he should give in exchange for it such as he has (or will have later) of goods or labor, or he should return the gift as soon as the Lord has opened the way for him to do so. Then he may feel free and independent. "Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." (Doctrine and Covenants 42:42.) Each person is expected to do his share according to his circumstances and ability, be it much or little; and the Lord will be the judge as to whether he does his full share. And whether the person is accepting help, or giving it, there is plenty for each to do.

No Junior Girl would want to try to get something for nothing. Therefore, she will want to pay her way: her tithes and offerings, and do her bit wherever there is a bit for her to do.

President Joseph F. Smith said in one of his sermons:

Do not waste precious time. Read good books, learn to sing and recite, to converse upon subjects which will be of interest to your associates and in social gatherings, instead of wasting the time in senseless practices that lead to mischief.

Junior Girls will be obeying this counsel if they help to make some useful articles to be distributed through the Church Security storehouse. Those in charge of this department will be glad to receive some products made by these girls as a result of last year's hobby sampler, such as sweaters, scarfs, caps, mittens; or aprons, dish towels, quilt blocks, a layette. The girls should suggest what they would like to do in this line. They can work individually or in a group. And the Lord will bless them, for both tithes and offerings.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. (Malachi 3:10.)

Work out your own plan as to how you will encourage your girls to meet this opportunity. Here are two sug-

gestions: All go the same Sunday to fast meeting and pay your tithing. Or, each girl bring her tithing receipt and put it in her *My Story*. This would be very appropriate if it is the girl's first receipt. If the girl does not earn anything at all, she is excused from paying anything until she does earn.

Scouts

NEW SCOUT ORGANIZATION PLAN ADOPTED CHURCH-WIDE

THE NEW plan of organization under which Scouting is to be sponsored exclusively by the Y. M. M. I. A. under the direction of stake and ward Priesthood officers has now been introduced and accepted throughout the Church generally. Under this plan five stake committeemen become members of the Y. M. M. I. A. stake board and five in each ward become members of the ward board.

These members include a general or group chairman, an Explorer Chairman, a Scout Chairman, the Explorer Commissioner, and the Scout Commissioner. In the wards the group chairman, responsible for all Scout programs, the Explorer Chairman, the Scout Chairman, the Explorer Leader, and the Scoutmaster are included. These officers with additional committeemen, two or more for each group depending upon the size of the group, will hereafter be responsible for Scouting in the wards and stake.

Aaronic Priesthood leaders, who in past years, have assisted with Scout Explorer committee work, are now relieved of the detail in order that they may devote themselves to quorum supervision and motivation. They will, however, cooperate closely with Scout leaders through the Aaronic Priesthood Correlation Plan.

L. D. S. SCOUTING APPROACHES TWENTY-FIFTH ANNIVERSARY

ON MAY 13, 1913, the first charter was issued by the National Council of the Boy Scouts of America to Latter-day Saint Scouts. At that time a blanket charter was issued for all Latter-day Saint Scouts throughout the entire Church. Plans are now being prepared to celebrate this Silver Jubilee Anniversary in connection with June Conference. The *Era* for February will contain the official announcement and plans for the celebration.

Beehive Girls

BUILDER IN THE HIVE

IT is difficult for Bee Hive girls to check on their health cells unless Bee-Keepers help them in keeping an accurate chart. One suggestion is: On a page in the Honey Comb, which

has been margined in the shape of a cell, draw straight lines from each point through the center and to the opposite point. Do this with each point. At the top of one division write "posture;" another, "open windows;" another, "four glasses of water;" next, "one vegetable besides potatoes;" fifth, "brush teeth;" sixth, "wash hands before meal." Now draw lines in each section so as to make a little calendar in each of the six pieces. Each item can be checked every day of every week for a month. Cut-outs or drawings may be used around the margin to illustrate each activity.

GATHERER OF HONEY

The practical use of the symbol. The first places to put your symbol are in the Honey Comb and on the band, then on your personal belongings; on clothing and room furnishings. We again call your attention to seals of your symbols cut from gummed paper. Silver or gold or painted on white paper are satisfactory and are jolly for Christmas seals or birthday seals in exchanging gifts. Then how would you like to carve out some book ends or block prints? A coping saw and some ply wood furnish a fine opportunity for applied symbolism. After symbols are cut or carved, shellac first, then paint with oil paint. If you use water colors, then shellac last. Look up the past year's *Eras*, November, December and January for further suggestions.

FIRST AID

We urge all Bee-Keepers to do this work very thoroughly, as a little knowledge often proves a dangerous thing. Unnecessary use of the tourniquet should be avoided, also the moving of a patient until a doctor arrives and the extent of the injury can be determined. Bee Hive girls can render the greatest service in first aid by keeping a patient quiet and treating for shock. The pressure points should be thoroughly learned as a girl may save a life in case of serious bleeding by knowing where to apply pressure on the proper pressure point until the doctor arrives. Teach the girls to be neat and sanitary with their bandaging. Cleanliness and the proper care of wounds is very important and should be thoroughly taught. Caution must be emphasized in regard to applying splints so that no further injury be inflicted. In all first aid make the girls feel when discussing and making application of the work that they must take the same precaution as though they were caring for an injured person.

GUARDIAN OF THE TREASURE

Be sure you combine plenty of activity with this guide. One stake used paper dolls of the four types (brunette, etc.) and had dresses of various colors which could be worn by the four dolls and the girls were very strikingly made aware of the colors best suited for types. The same was done with

regard to the slender and heavier types of figures.

FROM THE FIELD

The Loa-Co-Hue Swarm of the Sugar House Ward, Highland Stake, Salt Lake City, had a booth at the home of Sister Lu Clark Fawson for two weeks where dressed dolls, baby clothing, and flowers were sold. Later it was taken to the Church during the M. I. A. Road Show. The articles were made by the girls. It was a beautiful sight and the work was a credit to the Swarm. Firms and friends also donated articles and flowers to be sold. After expenses had been paid, including paying of tithing, \$15.90 re-

mained in the treasury, with many articles sold, and yet to be paid for by the purchaser. The flowers not sold were distributed to all the sick in the ward, to the County Hospital and County Infirmary. A lovely baby blanket and sweater set were given to an expectant mother. A number of dolls were sent to sick children and others will be distributed during the winter to unfortunate children in the ward. There are ten girls in the Swarm and all have their bands and the awards they have earned. These girls and their Bee-Keepers are to be congratulated upon such a fascinating project and are experiencing much joy in service.

LET EVE EQUAL X

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"Looks with his eyes, don't he? Just like I look at you!"

"He certainly don't look like you're looking at me right now or she'd call the police!"

"What else? Looking at her isn't enough to get me all excited!"

"Oh, well—he has an awful lot of business with Dad, lately, always there talking."

"You mean he's in love with your dad?"

"Good Friday, no! Will I have to operate on that skull of yours to get an idea into it? It means he gets to see Eve oftener!"

"Oh. Anything else?"

"Well, there's lots of signs that a guy like me can notice. A kid like you, without any experience in those things, wouldn't see 'em."

"Well, I can't see how a person could know a person was in love with another person, unless the person that was in love with the other person told the person—"

"First person, second person, third person, all very singular!" intoned Tubby, "Sounds like a lesson in grammar. Makes me think of the time you conjugated the verb 'to wink'. Remember?"

"Shut up!" said Cuthbert.

"I wink at Helen,

I wink at Helen,

I have wunkun at Helen many times!" recited Tubby, rapidly.

"Lay off!" shouted Cuthbert, wrathfully, "before I apply this monkey wrench where it will do the most good!"

Tubby dodged expertly, and suggested hastily that they get back to their problem. And with a sigh Cuthbert put away his precious tools and prepared to desert his faithful Lady Godiva for the fairer but more fickle Eve.

"Coding to the movies and

everything, making 'em jealous seems to be about the best remedy," he remarked after ruminating at length, "but how you going to work it?"

"Yes, how?" echoed Tubby.

Heads in hands, the two sat sunk in thought. A look of intense and painful concentration contorted Cuthbert's freckled features. Suddenly an idea struck him with almost physical force. "Sa-ay, listen!" he whispered, excitedly, "The Mutual's giving a holiday party—"

MARY WRIGHT was very busy these days. Indeed, she worked and played with a feverish intensity foreign to her usually placid nature and with a gayety that might have seemed forced to a close observer. Just now, as president of the Y. W. M. I. A., she was panning the details of a holiday party. She and her assistants had gone to great pains to make this different. After much consultation, a wiener roast was decided upon, to be held in the frosty moonlight, the site to be selected by the Boy Scouts, who were to act as guides to the rendezvous. This was to be followed by a dance in the social hall.

Mary was pleased and touched by the eagerness with which Tubby and Cuthbert, as Patrol leader and assistant, fell in with her plans. They knew just the place, they assured her and would make all arrangements. Bursting with importance and their own secret plans, they marshalled the troop, had them dressed in uniform, laden with supplies and all ready to escort the merrymakers to the spot decided upon, a full hour before the appointed time. This location was the Scouts' secret, for the success of Tubby's and Cuthbert's plan depended upon that.

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LET EVE EQUAL X

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Fate played beautifully into their hands. Mary, it seemed, must be late to the party, as hers was the responsibility of seeing that all was in readiness for the ball. Cuthbert was therefore to wait and direct her to the picnic grounds while Tubby's problem was to inveigle Richard to the same spot—the other Scouts in the meantime having escorted the crowd to the real scene of the festivities.

Mary, arranging last minute floral decorations in the gleaming ballroom, zealously assisted by the conspirators, heard the shouts and laughter of the hikers as they followed the haversack-laden Scouts hilariously out of town. With a bitter little smile she pictured Richard assisting the glamorous Eve along the rocky trail. At the sound of his familiar voice she started violently and dropped a wreath rakishly on Cuthbert's upturned head. As if summoned by her thought of him, Richard stood in the doorway.

"What's the trouble?" He advanced rather self-consciously toward the three decorators. Mary looked blank and Tubby said glibly, "Well, you see, the decorating wasn't all done and so Copy—er—Cuthbert and me—I—thought—well, we decided as Scoutmaster and everything, you'd ought—you'd prob'ly want to help Miss Mary—" he floundered to a confused stop. Richard looked at Mary.

"You sent for me?"

"Certainly not!" said Mary, proudly.

"Why, these boys said—Tubby, you said—"

"Well, Copy, we'd better be getting along!" Tubby said hastily, "We'll be waiting out here when you're ready to go, Miss Mary!"

"Well, I certainly should not have waited if they hadn't told me you wanted me!" they heard Richard say, as they slunk out the back door. Richard followed them to the door. "Where is it?" he demanded shortly.

He looked queer, Cuthbert thought. "Up—up by J—Jackson Spring!" he stammered.

"Well, you boys go on. I know the way. We'll come when Mary's through here."

"He didn't seem very mad, did he?" whispered Tubby, as they hurried away.

"He might have been exercising a lot of self-control." Cuthbert suggested.

Out of the sunset haze, a dapper young man with a suitcase, hurried toward them. "Could you, ah, direct me to the Meredith home?" he inquired. Very explicitly, Tubby directed him. "Eve's boy friend from Back East!" he hissed, when the stranger had gone on his way.

"You ought to have asked him to the wienie roast," suggested Cuthbert, "besides, that wasn't the way to your house, was it?"

"Oh, just a wee bit round about," Tubby replied, airily, "I don't want him getting there too soon: Mother will send him out hunting the party. Use your head! We don't want him gumming up the works! How can you expect Eve to be jealous when Richard and Mary come late to the party together, if she has her back-easter there to take her mind off?"

"And will Richard be sore when he finds that guy's here!" Cuthbert added.

"He would have to pop up right at this particular time!" Tubby directed a vicious scowl toward the stranger's receding back.

"Well, if my scheme works out and she gets jealous enough to be right good and interested in Richard before she knows Boy Friend is here, maybe he can't do any harm!" Cuthbert consoled him, "Not if the girl's got eyes in her head—or gray matter, either!"

"WHERE'S the matches?" asked Tubby, shivering in the wan winter twilight, above the dried brush and twigs they had raked together near the spring.

"In your pocket, I s'pose. I know I haven't any."

"What? No matches! You're a dandy Scout! Thought a Scout was always prepared for emergencies!"

"Well, if I was as good a Scout as some folks seem to think they are, I could make a fire in these wet branches without any matches!"

"Well, no use getting mad—nothing scoutish about that!"

"Scoutly, you mean. No, of course it won't help any to quarrel! Where's the wienies? We'll gnaw a few cold while we're waiting."

"Wienies? Why—why—didn't you bring any?" shouted Tubby.

"Who? Me? Say, did I have to think of everything? I gave 'em to Butch to divide around—I never thought of needing any here! Anyway, we didn't plan to stay here and eat. When Richard and Mary get

here we're to pretend the others must have changed their mind and start out to hunt 'em—you know what we planned!"

"Yes, and then we were to find them and Eve was to fall on Richard's neck 'cause he came late with Mary—don't sound so hot to me—not on an empty stomach, it don't."

"Who got me into this, anyway?" demanded Cuthbert, hotly, "Who was it said, 'Let Eve equal X'—"

"Well, the wienies are all gone by now, never fear!" said Tubby, in a dying voice, "worst of it is, I saved up my appetite at lunch time—I only ate—"

"Never mind!" interrupted Cuthbert, "I don't want to hear what you ate! Let's run a race and get our feet warm!"

"Save your strength to get you home on an empty stomach!" Tubby said hollowly, "When we going to give up and go?"

"Let's don't fail Richard again. I'm 'fraid he won't have much use for us after that trick—even if it was for his own good. You know they couldn't find the crowd, if they should come, if we weren't here. But, Friday, my feet are cold!"

"Course your feet are cold. Just about twice as cold as mine!" Tubby agreed.

"How's that?"

"Why, there's twice as much of them!" He cackled half-heartedly at his own humor and then added, "Hey, your ears look like hunks of roast beef—they're so red!"

"This is a poor time to bring that up!" Cuthbert cupped his hands over his ears and thought about yesterday's dinner. Roast beef, mashed potatoes, brown gravy, deep-dish apple pie with lots of cream. He was roused from this blissful dream by another attempt at humor on Tubby's part. "You look like Cassius!"

"Cassius Who?" Cuthbert demanded. He was in no mood for remarks of a personal nature.

"Oh, that guy—you know!" said Tubby vaguely, "Cassius hath a lean and hungry look! Shakespeare, or somebody!"

"Cassius Shakespeare," Cuthbert ruminated, "Don't know him. Live around here?"

"Oh, let it go!" said Tubby, wearily, "He's some ancient guy or other. Only reason I brought him up—he had a hungry look and so have you!"

"Bet he was a Boy Scout doing a kind turn to somebody!" muttered Cuthbert, with unaccustomed bitterness.

Let Eve Equal X

AT ELEVEN by Tubby's wrist watch, they gave up and went home. They went a long, cold mile out of their way to pass the place where the picnic had been held, but the fire was out and the place trampled and deserted. Half-frozen and with all their plentiful supply of the milk of human kindness curdled in their souls, the conspirators plodded through the snowy street toward the brightly lighted ballroom, where in unconscious mockery of their discomfort, the warm and well-fed dancers whirled gaily past the windows.

"Well," said Cuthbert, gloomily, "Richard wasn't at the wienie roast. He didn't know where it was. So, maybe Eve missed him and Mary and got jealous, after all!"

"Here's hoping!" Tubby sighed gustily.

"Look! Look at that, will ya!" Cuthbert grasped his arm. Richard and Mary were dancing past. They were looking deep into each other's eyes and their faces were radiant. Heartlessly absorbed in each other while Richard's would-be benefactors stood perishing outside.

"Come on!" Tubby pulled Cuthbert toward the door, "That ought to be Eve he's looking at like that! Something's gotta be done!"

Warmth, melody, and gaiety enveloped them inside the hall. Cuthbert felt his well-nursed grouch slipping away. Blinking in the bright light, they stood about, searching for Eve.

"Maybe she's grieving in some corner!" suggested Cuthbert.

"No," Tubby whispered, out of his larger experience with women, "she's probably putting on a brave face, though her heart is breaking—"

A sudden whiff of some exotic perfume and Eve herself drifted by, in the arms of a dandified stranger. "Ain't that—that's the guy that got off the train, isn't it?"

"Old Back-Easter, himself! Wonder how he ever found her, after my clear-as-mud directions! No wonder Richard's dancing with Mary! I bet he's just putting on!"

AT THE earliest opportunity, the boys sought Richard out. "Now, now!" he interposed, smilingly before they could speak, "don't say it, boys, don't say it! You had it coming to you, you know, for that whooper you told! I don't know what the idea was, but you surely

did me a good turn—whether you meant to, or not!"

"Wh—what—"

"Well, I—we—that is, Mary and I got to talking and forgot all about the wienie roast, believe it or not!"

"And did—is—is it all right?" stammered Cuthbert, embarrassed, but determined to find out if his suffering was in vain.

"All right!" exclaimed Richard, "Why, everything's as right as rain!" Tubby beamed. "Then it worked, Coppy, old boy, it worked! I knew old Coppy could fix it! I said to him, I said, 'You just say, Let Eve equal X,' and go to it! So she sat up and took notice, did she?"

Richard looked blank. "Now, now, Tubby, take it easy," he advised. "You've been out in the cold so long your brains are a bit numb. What's all this about Eve? Eve Who?"

"Eve Who? Why, Adam's wife, of course!" said Cuthbert, with heavy sarcasm. "That's who you been pinning away over, ain't it? Ever hear of Eve Pond?"

"Oh, Eve Pond. Yes, she's a nice little girl and a pretty one, too. Mighty happy tonight, too, I imagine. Her friend is here, I see."

"And don't you care? Ain't you jealous or anything?" inquired Cuthbert, belligerently.

"Who, me?" Richard looked genuinely surprised. "Why should I care? Am I supposed to be jealous?" he laughed.

"Somebody's supposed to be jealous!" shouted Cuthbert. "If you ain't jealous, and Eve ain't jealous, what, for Pete's sake, did I freeze my ears for?"

"And why did I miss my supper?" moaned Tubby, tightening his belt. Richard looked in bewilderment from one irate Scout to another.

"I'm still all in the dark. Here I was starting out to be eternally grateful to you boys for helping me to patch up my quarrel with Mary and you keep ringing Eve into the story. I don't get the connection."

"Oh, let it pass!" Cuthbert said largely, "Tubby had another of his pipe dreams, I guess. Anyway, we done—did our daily good turn and personally, I think Mary's worth a barnful of Eves. But I'm telling you, right now, I'm mixing in no more love affairs! Them that wants to get tangled up in them can untangle themselves! People that understand women so well—" he cast a withering glance at Tubby, "can solve 'em. Hereafter, I'm taking my algebra straight!"

When Eyston Traveled

(Concluded from page 19)

troublesome clutch of the *Thunderbolt* to Los Angeles, where, in company with Dave Frank and Riley Brett, the clutch was redesigned and the trouble finally eliminated on the third and last trip. "Our problem," said Miller as he waited for his breakfast, "was to eliminate the mechanical difficulties and rebuild a successful clutch and keep it within the flywheel of the *Thunderbolt*, and we succeeded."

"I suppose the Captain felt mighty lucky getting the run over just ahead of the rainstorm," I quered.

Eddie's eyes opened with a snap as the waitress set a plate of smoking ham and eggs under the sleepy man's nose. Between mouthfuls of food he continued: "You know, I'm more or less of a heathen. I never have taken any interest in religion, but I've seen and heard things during this last few months' experience on the Salt Flats that have made me feel there must be some Universal Power that watches and presides over all things. You wouldn't think that Captain Eyston was a religious man, and I don't know whether he is or not, but this morning when the run was over I grabbed the Captain's hand and said, 'Well, we did it! and just ahead of a rainstorm; how do you account for the rain's holding off as it did, Captain?'"

"Eddie, the Master has held His arm around me for the past two weeks," answered the Captain right back.

"I somehow wasn't surprised at the Captain's answer and was not surprised when he continued, 'Eddie, I've prayed for success on these Salt Flats and that is the reason the Master was with us.'"

Eddie hesitated at this point and looked at me; his face was most sincere and his voice earnest. "Believe it or not, Mr. Mann, I've even prayed that we would be successful."

Eddie enjoyed a few more mouthfuls and then continued, "You can't help admiring the Captain. He seemed to have an unlimited command of capital, and yet, despite all the financial support and worldly power behind him, he was prayerful and never hesitated a moment in giving the Master the credit for his success."

Eddie was silent. I waited for him to continue. After a moment, I looked up—he was fast asleep!

The Gospel Goes To The Lamanites

(Concluded from page 44)

well as the younger ones, speak English.)

The district presidency with Elders Ralph Gardner of Salt Lake City, Chellis Hall of Eagar, Arizona, and Val Despain of Prescott, Arizona, and several M Men of the Taos Branch appeared before three hundred Indians of the Taos Pueblo high up in the beautiful Taos Mountains near the famous artist colony of the same name, and afterwards were beaten in a lively game of basketball by the Indian team 28-12. The Indians showed a very marked aptitude for the game and were too fast for the Mormons.

These Pueblos are two of eighteen villages which lie along the upper part of the Rio Grande, which winds its way from the mountains of Southern Colorado to the Gulf of Mexico. In these villages, in the very shadow of the ruins of the ancient people that populated the Pajarito Plateau, live some eight or ten thousand Pueblo Indians. This name, which in Spanish means "town," has been applied to them because of their gregarious habit of living in villages, in many of which the houses are stacked together to form an edifice much like a tene-

ment. Some of these have as many as four or five stories, and are built in the set back skyscraper style. The higher and inner rooms are only accessible by ascending a ladder from the roofs of the lower homes. Made of adobe, these Pueblos appear to be part of their surroundings and to have grown up from the ground.

In visiting the towns of San Juan, San Ildefonso, and Santa Clara, where they talked to the governors (a governor to rule the pueblo is elected each year from among and by the Indians themselves) of each pueblo, the missionaries were exceedingly interested to learn that the prevalent religious symbol in the Pajarito pottery is that of the feathered serpent called the Awanyu which, like the plumed serpent so common in the ruins of Mexico, represents the, perhaps not so mythical, God of the pre-Columbian aborigines. According to Edgar Lee Hewett, the well-known authority on the southwestern Indians: "It can hardly be doubted that the combination of bird and serpent, emblematic of deific power of sky and earth, called the Awanyu by the Pueblos is the Quetzalcoatl of the Aztec Mythology." (Hewett, *Ancient Life in the American Southwest*, p. 214.)

Thus are these legends and traditions of the Indians being substan-

tiated by the history of their forefathers, written so long ago by their Prophet Leader, Mormon, and given to the world so recently by the modern Prophet Joseph Smith. In carrying this history to these people, these young missionaries are fulfilling a remarkable prophecy written in that work over 2,500 years ago:

"... There shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed. And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews. And the Gospel of Jesus Christ shall be declared among them, wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers. And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God. . . ." (Book of Mormon, II Nephi 30:3-6.)

The Spanish-American Mission is young, having been divided but recently from the Mexican Mission, but with all the zeal of her youth she looks forward to the great work that lies in store for her among this indigenous people. Surely through her and her sisters, the other Lamanite missions, shall the promise come to pass:

"... Their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a white and delightsome people." (Book of Mormon, II Nephi 30:6.)

None But The Brave

(Concluded from page 25)

around the tiny room in not many more strides. Suddenly he stopped and then said abruptly, "I'm going away, Linda."

Linda sat rather breathless and answered, "Yes?" There was so much to say but only Harvey could say it.

"You know I've been hoping for a chance to go west—to get into the ranching game. I suppose it sounds foolish to you that anyone would want to leave the city, but I've always had a yearning for the so-called wide-open spaces and now I have an opportunity to rent a ranch from an uncle. Perhaps in time I can buy it. I had hoped at first to take you with me—but it wouldn't be fair. I couldn't ask you to leave the comforts of the city for the hardships of ranch life."

He walked over and touched her coat. "I guess it was this coat that sort of scared me out. Beautiful things belong to you, Linda. You're

too lovely to have only the drab in life."

Linda sat stricken and dumb. Her hopes had crashed so suddenly and completely that she couldn't find any piece large enough to take hold of. Somehow they said goodbye, and Linda was left alone. Mechanically she picked up the coat and hung it up. She gave a hysterical little cry as she closed the closet door.

The dreary winter somehow dragged itself out. Spring came and she greeted the first robin indifferently, wondering why he was so foolish as to come to a city when he was perfectly free to go west and live on a ranch.

The hope that lived on in one small corner of her heart was suddenly rewarded one day when at last a letter came. She tore the envelope off and read eagerly:

"My dear Linda:

"Some smart guy once said, 'Go West, young man,' and I am sure that he had me personally in mind. I get up at five in the morning and

milk hundreds of cows and then I feed them all day and milk them again at night. I go to bed so weary that I forget to wind the clock. But the sky is blue and the winds are fresh. I am doing a man's work and some day I shall look over these acres and call them mine.

"I have even learned to be courageous. I was a coward when I left you. I was afraid of a fur coat. Now I have become brave to the point of asking you to share these acres with me. It's hard work for a woman too, but I believe that you also have courage. There's something very fine in your soul, Linda. Something I couldn't resist."

Linda finished the rest of the letter before she drew a real breath and then she flung a glance of superiority at the fur coat hanging in the closet. "*Piece de resistance*," she scoffed.

She put on her new hat at an angle exactly attuned to spring and then went out to hunt for the nearest florist for she knew that she simply must have a rose-colored hyacinth.

A NEW INSTITUTION IN RELIGIOUS EDUCATION

(Continued from page 12)

The writer often pondered the situation. How could the problem be solved? At length an idea occurred to him, but no one to whom he mentioned it seemed greatly interested—at least its practicality was doubted. Hence, was the idea only an idle dream or was there some degree of inspiration in it? Let us see.

It seemed to the husband that the proposed solution of the problem could be a practical one. If only the right people would take it up and determine to see it through, then the objective was obtainable. At length an unexpected thing happened. The husband was made a member of the Granite Stake Presidency. And at its first weekly meeting that he was privileged to attend he was informed that he had now automatically become a member of the Stake Board of Education. At once the question was proposed, "What are the duties of this Board—what does it do?" Yes, the new member had a proposition, a very important project that should be put over.

And so that October Monday evening, 1911, in President Frank Y. Taylor's front room, a seminary at the Granite High School was conceived and became a living entity. After a free and full discussion of the project the new member was authorized to go ahead as he had outlined. District School Superintendent B. W. Ashton was consulted; next the Granite School Board. All approved; so did the Stake High Council. Smooth sailing so far. Next State Superintendent of Public Instruction, A. C. Nelson, was approached and found to be favorable. Then we asked to be invited to meet with his board where we could present our proposition both in writing and in speech. The request was readily granted.

In a letter to Superintendent Nelson, written under date of March 28, 1912, we said:

The thought behind the whole proposition (to establish a seminary at the Granite High School) is to devise a scheme to which no one can object that shall secure united support for the Granite High School and thus build up the school and in a small way contribute to the building up of the district supporting the school.

UP TO this time all officials consulted had unanimously approved the proposition—the presidency and high council of Granite

Stake, the superintendent and board of the Granite School District, the superintendent of Church Schools and the superintendent of Public Instruction. The story is further told in the following extracts from a letter to Superintendent Horace H. Cummings of the Latter-day Saints' Church Schools, written under date of April 23, 1912, and found recorded in the minutes of a meeting held by the General Church Board of Education, May 29, 1912:

The State Board of Education this day passed a resolution permitting public high schools to accept for graduation any work accepted by the University of Utah for entrance. This resolution of the State Board together with the action of the school authorities of the Granite School District mean that we shall go forward with the plan of establishing a seminary near the Granite High School.

... I have been authorized to consult you about a teacher. ... The Presidency of Granite Stake, I am authorized to say, suggest that you and your board assume the responsibility of nominating and employing a suitable teacher, and the work of instruction be carried on in accordance with your plans and under your general supervision. The presidency of the stake desire only to have the privilege of approving the teacher you suggest and the work you propose to do, the stake to provide the necessary building and its maintenance.

May I suggest it is the desire of the presidency of the stake to have a strong young man who is properly qualified to do the work in a most satisfactory manner. By young we do not necessarily mean a teacher who is young in years, but a man who is young in his feelings, who loves young people, who delights in their company, who can command their respect and admiration and exercise a great influence over them. ... We want a man who is a thorough student, one who will not teach in a perfunctory way, but who will enliven his instructions by a strong, winning personality and give evidence of a thorough understanding of and scholarship in the things he teaches. A teacher is wanted who is a leader and who will be universally regarded as the inferior of no teacher in the high school. At the earliest convenience I shall be pleased to call on you and discuss this matter further.

Yours sincerely,
(Signed) JOSEPH F. MERRILL.

The minutes go on to say:

Several of the brethren expressed themselves favorably to the movement, it being regarded as a good opportunity to start a new policy in Church school work, which if successful, will make it possible to give theological training to students of the state high schools at a nominal cost. The importance of having the right kind of teacher was emphasized.

At the meeting with the state board, above referred to, Superintendent Cummings and the writer outlined in considerable detail the

kind of institution we proposed, the nature of its work, its relation to the high school, and asked that the board authorize the public high school to accept towards graduation one unit of credit in Bible history—the same work, under the same title for which the University of Utah was giving entrance credit. The board granted our request. The proposed seminary, we told the board, was intended to give the same courses in the Bible and in Church history and doctrines that were given in the high school of the L. D. S. University. We asked for credit by the high school, however, only for the Bible work—that for which the University of Utah gave entrance credit. Courses in Church history and doctrine were sectarian in their nature and we did not ask them to be accredited. Further, we assured the board that we would engage as seminary teachers only those who met the state scholastic requirements made of high school teachers.

Thus the proposed seminary was to be a school of religious education, located near the high school but entirely independent of it, though its purpose was to serve the students of the high school. To make this service available to the students, and without handicap we asked that the school grant "released time"—i. e. give the student the privilege of going to the seminary during any period of the day that he might have no high school class. "Released time" was even more important to the success of the seminary, we concluded, than high school credit for Bible study. But "released time" and credit were both essential, we asserted, for the greatest success.

The result of all this was that the Granite Seminary was ready to open with the opening of the Granite High School in September, 1912. Thomas J. Yates, a graduate of Cornell University, was the teacher in charge. The new institution was welcomed by the school authorities, both in the district and in the high school. It began under favorable auspices. Its success has continued from that day until this one. From then until now no one has ever thought it should be closed or abandoned.

WE SOMETIMES "build better than we know." It was so in this case. The Granite Seminary was set up to serve L. D. S. students at-

tending the Granite High School—to give them as nearly as could be the opportunity of studying the same courses in religious education enjoyed by students in the high school of the L. D. S. University. Its promoters had no thought or desire that it should have any influence in closing L. D. S. academies. But if it were successful at Granite they did hope that sooner or later L. D. S. students in other public high schools might have the privilege of attending a seminary. The General Church Board of Education must have had the same hope, for in the minutes (as above quoted) is recorded the statement, "it being regarded as a good opportunity to start a new policy in Church school work."

The experiment at Granite was successful. It did "start a new policy in Church school work"—a policy that has developed practically a new set-up in religious education in the Church. The story of the development of the seminary in the Church is a fascinating one, but space does not permit of its being told at this time. Suffice it to say that the extension of the seminary to other high schools, at first slow, has been rapid in recent years. During the year 1912-13 there was one in operation (Granite); during 1917-18 there were eight; fifteen during 1918-19; and twenty-one

during 1920-21. The minutes of the General Board of February 3, 1926, record Superintendent Adam S. Bennion as reporting: "To take the place of the academies, the Church instituted the seminary and has extended its field of service, until now we have fifty-nine seminaries." So the success of the seminary resulted not only in its extension to existing high schools, but in the closing of Church academies and turning their plants over to boards of education to be operated as public high schools.

The seminary movement continued to advance so that during the current school year (1937-38) there are in operation more than 250 junior seminaries, 95 senior seminaries, and 13 collegiate seminaries or institutes serving L. D. S. students in this number of colleges and universities, eleven of them being state institutions and five of the number being state universities.

During the year 1937-38 there are 750 teachers in these different grade seminaries, serving 38,939 students. And the seminary movement will be extended to other public schools as rapidly as the means can be found with which to do it.

The seminary system of the Church has been characterized by non-Mormon educational authority as the finest system of religious education in existence.

THE STORY OF OUR HYMNS

(Concluded from page 24)

JOHN MENZIES MACFARLANE
Author of "Far, Far Away on
Judea's Plain"

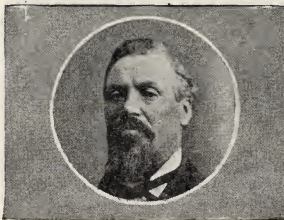
is doubtful if the author ever considered it as such. It is not a "sacred poem expressive of devotion or spiritual experience." But if it is not a message of divine truth there never was one written. It is a simple sermon and contains admonitions that appeal to the Mormon heart. George Q. Cannon recognized its value when he heard it in that Scottish conference. He saw in it a message of hope; a song of promise; an urge to be "faithful and fearless," and one that fitted well in Mormon philosophy.

This song must have been written by one who had been in the shadows but was now bursting the shackles of ignorance and beginning to see the light.

The last stanza is a call to remain true and press forward to the coveted goal, where blessings attend those who are faithful to the end.

It is a beloved, adopted child in Mormon hymnody.

WHEN the story of the origin of "Far, Far Away on Judea's Plain" was published in *The Improvement Era* (December, 1936), it seemed impossible to secure a photograph of the author. Later, however, Mr. John M. Macfarlane, a son of the hymn writer, furnished a small picture which is here reproduced.



The Protestors of Christendom

(Continued from page 11)

sojournings of the holy and universal (catholic) church in every place." This is not unlike the beginning of Clement's First Letter to the Corinthians: "The church of God which sojourns in Rome to the church of God which sojourns in Corinth. . . ." Even had Clement written the letter in his own name and not in the name of the church at Rome, it would not have been unique; thus Ignatius writing to the Romans says: "I am writing to all the churches. . . ."

The primacy or the leadership of the church at Rome is nowhere affirmed in the body of the letter.⁹ The tone of the letter is one of admonition and exhortation, for instance, in LVIII, 2, "Receive our counsel," and in the concluding paragraphs of the letter: "For you will give us joy and gladness, if you are obedient to the things which we have written through the Holy Spirit."¹⁰

A difference in attitude and purpose parallels the difference in value between the Epistles and the Book of Revelation and the writings of the Apostolic Fathers. Clement, if he is the author of Clement's First Letter to the Corinthians,¹¹ wrote in the name of the church of Rome and for the church of Rome. John the Revelator wrote in his own name and as commanded by the Lord. The church at Rome, using Clement as the scribe, wrote to the church at Corinth according to the custom of the time: "The trials of a particular church are known to distant churches, and the churches admonish one another in a brotherly spirit."¹² "The churches are in continual correspondence: this correspondence with letters and messengers is regular and so to say official."¹³ The difference in value then is to be explained in part if not wholly by the fact that the authors of the New Testament Epistles and

⁹Ignatius to the Romans, iv, 1.

¹⁰Hemmer, Introduction, *Clement de Rome, Epître aux Corinthiens*, p. xlv.

¹¹Clement's First Letter to the Corinthians.

¹²The letter contains a discussion of the moral questions leading up to the return of peace in the Corinthian church; the necessity of unity; teachings directly intended to remedy the division among the Corinthians; a concluding summary and expression of desire for peace; statement that the letter will be delivered by messengers.

¹³Battifol, *The Primitive Church and Catholicism*, p. 168.

¹⁴Battifol, *L'Eglise Naissante*, p. 157.

the author of the Book of Revelation wrote officially as commanded by the Spirit of the Lord or by the Lord Himself. The Apostolic Fathers wrote without the same official position and without any "new enrichment of revelation" and, though of real value, are nevertheless relatively quite inferior.

What then may be learned as to the practice and teaching of the primitive church from this early source?

CERTAIN passages of the Letter of Clement are striking: in chapter xvi, 2, the writer of the letter observes that Jesus did not come "with the pomp of pride or of arrogance, for all his power, but was humble-minded;" and in chapter xvi, 17, "You see, Beloved, what is the example which is given to us; for if the Lord was humble-minded, what shall we do, who through him have come under the yoke of his grace?" and again in chapter xxx, 8, "Forwardness and arrogance and boldness belong to those that are accursed by God, gentleness and humility and meekness are with those who are blessed by God."

To the Apostles is assigned a rank apart: "Let us set before our eyes the good Apostles."¹⁴ This is in agreement with the statement of Ignatius, third bishop of Antioch in Syria who, though on his way, a prisoner, to a martyr's death does not presume to speak authoritatively as an Apostle; on the contrary, he says: "I do not order you as did Peter and Paul; they were Apostles, I am a convict; they were free, I am even until now a slave."¹⁵ He distinguishes clearly between the offices of bishop and Apostle.

The authority of the Priesthood is traced to God: "The Apostles received the Gospel for us from the Lord Jesus Christ, Jesus the Christ was sent from God. The Christ is therefore from God and the Apostles from the Christ."¹⁶

The gift of the Holy Ghost is enjoyed by the members of the church: "Thus a profound and rich peace was given to all, who had an insatiable desire to do good, and the Holy Spirit was poured out in abundance on you all."¹⁷

Those who preached the Gospel were assured by the testimony of the

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¹⁴Clement's First Letter to the Corinthians, v. 3.

¹⁵Ignatius to the Romans, iv. 3.
¹⁶Clement's First Letter to the Corinthians, xlii, 1-2.

¹⁷Clement's First Letter to the Corinthians, ii, 2.

Some Facts About Poultry Hatching

UTAH's poultry hatching and breeding industry represents an investment of roughly \$900,000.00, of which approximately half is in hatching plants and equipment, the balance in breeding stock and houses.

From three to four million eggs are processed and converted into baby chicks in these plants each season, and these eggs bring an average premium of \$4.50 to \$6.00 a case above the best cash market for extra grade eggs to the producers.

Approximately 150,000 hens and 8,000 males are required to supply hatching eggs for these hatcheries. There are over 200 breeding flock owners in the state.

Hatchery operators and employees are among the best qualified poultry specialists in the industry, since the nature of their business necessitates a thorough knowledge of all phases of poultry husbandry, not only of incubation, but breeding, disease control, feeding, housing and management as well.

Breeding and hatching is the foundation of the entire poultry industry, since many of the factors of production are determined by inheritance to a large extent.

Most of the Utah hatcheries are cooperating with the U. S. Department of Agriculture and State Board of Agriculture, State College and Extension Service, in the operation of the National Poultry Improvement Plan.

This plan sets up standards of breeding, hatching and disease control designed to produce the highest possible quality in baby chicks and breeding stock so as to raise the income of commercial poultrymen and farmers and protect them in their purchases. Participation in the plan is voluntary on the part of the hatcheries enlisted, but those who agree to operate under its provisions must sign written contracts with the official state agency and the U. S. Dept. of Agriculture.

This program also provides for training and licensing the breeding flock selectors and pullorum disease testers to insure uniformity and accuracy of the work.

Utah was one of the first states to adopt this program when it was announced, and is today considered one of the leaders in poultry improvement work by the U. S. Department of Agriculture and other national poultry authorities.

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THE PROTESTORS OF CHRISTENDOM

(Continued from page 57)

Holy Ghost: "The ministers of the grace of God (the prophets) spoke through the Holy Spirit. . . .¹²⁸ The Apostles 'went forth in the assurance of the Holy Spirit, preaching the good news that the Kingdom of God is coming.'¹²⁹ They spoke with divine approval, direction, and authority.

The Apostles were authorized to appoint and ordain bishops and deacons; in choosing them they did not rely on their unsupported judgment, but sought the confirmation of the Spirit of the Lord; "they appointed their first converts, testing them by the Spirit, to be bishops and deacons of the future believers."¹³⁰

Though they called men to the Priesthood after "testing them by the Spirit," they nevertheless recognized the principle of common consent: because "those who were appointed by them" were appointed "with the consent of the whole (local) church."¹³¹ The Priesthood then was founded on divine authority given to the Apostles, and this authority was exercised under the inspiration of the Holy Spirit, but "the consent of the whole church was required."¹³²

The appointment of "their first converts," implies that faith, character, and willingness to serve were the

qualifications for the Priesthood, and that no special training was required.

EACH member of the church is exhorted to serve in his respective position and to recognize authority: "Let, therefore, our whole body be preserved in Christ Jesus, and let each be subject to his neighbor, according to the position given him."¹³³ And "You therefore, who laid the foundation of the sedition, submit to the presbyters (elders). . . ."

It is sinful to oppose the Priesthood, if worthy and in the performance of their duties: "For our sin is not small, if we eject from the episcopate those who have blamelessly, and holily offered its sacrifices."¹³⁴ This same condemnation of the removal of some "from the ministry which they fulfilled blamelessly"¹³⁵ implies that such removal would be justified if they had not "fulfilled" the "ministry" "blamelessly."

In reference to this chapter, Battifol (catholic) says: "This sedition is impious, detestable. 'Our sins will not be small if we drive those, who without reproach and holily have offered the gifts, from their episcopal office.' These few words imply that in case of a serious grievance, the community may withdraw the episcopal office (charge) from one who has been invested with it."¹³⁶

From Clement's First Letter to the Corinthians, it would seem that, though the Savior chose the Apostles, He did not personally choose

¹²⁸Clement's First Letter to the Corinthians, viii, 1. ¹²⁹Clement's First Letter to the Corinthians, xlii, 3. ¹³⁰Clement's First Letter to the Corinthians, xlii, 4. ¹³¹Clement's First Letter to the Corinthians, xlv, 3. ¹³²Battifol, L'Eglise Naissante, p. 153. ¹³³Clement's First Letter to the Corinthians, lvii, 1. ¹³⁴Clement's First Letter to the Corinthians, xlv, 4. ¹³⁵Clement's First Letter to the Corinthians, xlv, 6. ¹³⁶Battifol, L'Eglise Naissante, p. 144. ¹³⁷Clement's First Letter to the Corinthians, xlii, 4. ¹³⁸Clement's First Letter to the Corinthians, xlvii, 7.

bishops; the first bishops were chosen among "the first fruits"¹³⁷ of the preaching of the Apostles to take care of the churches founded by them. The letter itself was written because certain elders had been dispossessed at Corinth, "And this report has not only reached us, but also those who dissent from us, so that you bring blasphemy on the name of the Lord through your folly, and are moreover creating danger for yourselves."¹³⁸ Evidently elders presided over the church at Corinth and, if there was a bishop there, he is not mentioned. What were the duties and authority of an elder? How did elders differ from bishops? The letter does not say and scholars give contradictory answers.

These questions and others, unanswered by history, are answered in the revelations given to Joseph Smith, restoring the Priesthood and the organization of the Church.

The "assurance of the Holy Ghost" had ceased to be given long before the time of Joseph Smith; the "testing" by the "Spirit" of those named to the ministry was no longer done; faith, character, and willingness to serve had yielded first place to special training; the right of common consent and the right to reject unworthy servants of the Lord by those they served had also long since been abolished; these had to be restored, and the Lord did restore them in the Church of Jesus Christ of Latter-day Saints.

Clement of Rome is little more than a name and little is known of the contemporary church at Rome in whose name he wrote, but, what a loss in succeeding centuries, the reading of Clement's First Letter to the Corinthians reveals and what need for a restoration.

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GREYHOUND

THE OUTLAW OF NAVAJO MOUNTAIN

(Continued from page 17)

twenty horsemen coming up the Comb, and the increase in numbers over the previous day gave them a new chill. They had failed so far to make one shot tell a decent story, but they had lost a man, and Posey himself was wounded in spite of his professed immunity. It looked bad. Something in the unremitting resolution of these Mormons reminded them of the persistent spirit which carried Posey and his squaw right out of their own wickiup and compelled them to sue for peace.

THAT pretentious breakfast was almost forgotten. Squaws cried; men grew sullen. The second wife in I-told-you-so tones declared that all this had resulted from their running away from her brother after they had promised to meet him.

Then someone saw twenty more horsemen coming down the Comb to the mouth of Mule Creek where the first twenty had been waiting. The first had apparently come from Bluff, the second from Blanding, and the forty headed up the creek towards them. A strange atmosphere of panic rested on the island, and no one had any appetite for the part of the breakfast which had been salvaged from the fire.

Posey insisted they must fight. Sore and embittered and limping with his wounds, he burned with a feverish desire to shoot, to cut, to strike death-blows right and left. His appeal met feeble and doubtful response. Even his own son demurred, and Teegre stood irresolute. And all the time those terrible forty men came straight up Mule Creek towards them.

It is beyond belief: Forty men stringing along under that rock where the last dodging one could have been mowed down like a rat in a trap. And behind the impregnable defense above them as many of their enemies armed to the teeth and no heart to fire a shot. The day of the big fights was no more. Hatch, Mike, Sanop, and their fellow-terrors lay moulding lowly among the rocks. Their day was fled—Poke knew it—Posey was soon to find it out.

The fighting Pah-Utes on that island stood in a trance—in a spell. No heart to fight—no impetus to fly. And all the time those forty men rode steadily forward with grim and resolute purpose.

A squaw shrieked: The Mormons

were mounting their trail of the night before! The camp stampeded in instant like a bunch of wild steers, scrambling off that camp ground in a desperate roar of confusion.

One man snatched a sack of flour and carried it in front of him on his pony, but others had all they could do to get their children with them in the saddle, and they fled to the southwest, trampling the brush and breaking the limbs of the trees. They left the bread, the meat, the drink, and all that pretentious breakfast cooked, half-cooked or burned, sitting there by the fires. They left trinkets, charms, treasures, goats, bedding.

The general watched the terrific drama with sinking heart. O the shameful yellow streak in his tribe—his people on whom he had doted! He had never been able to imagine anything so terrible—so degrading. The invincible spirit of old Pah-Utedom was dead. Posey faced the fight alone. It was for him, if possible, to save the last besmirched vestige of their honor. He would at least cover their disgraceful retreat.

The stampede took its horses down the southwest side of the island, pushing them off, pulling them off, any way to get them down in the minimum of time, no matter if it broke their legs or their necks. Posey maneuvered around to watch the enemy, and when some of them began to circle the island on the south side, he fired on them, arresting their progress that his white-feather people might have time to escape. In this effort to save his craven tribesmen he was advertising his own person to the fury of his enemies. What the difference? What was there left to live for now? If the posse failed to kill him he would die under the hand-sized cloud which had blown in with a black roar from the distance.

THE main part of Black's men came straight up the trail, and some of them stopped to refresh themselves on the warm breakfast so thoughtfully left for them there by the fire. The boom of the general's big gun brought them to the rim from which they saw Posey by

(Continued on page 60)

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THE OUTLAW OF NAVAJO MOUNTAIN

(Continued from page 59)

his black mare on a shelf below them.

He was under their guns; he knew it at once. His quick old eye, and his even-more quick instincts, caught their silhouettes above him the instant they appeared, and he knew their artillery would spit out death, immunity or not. Parting from the beloved black mare he disappeared like a chipmunk among the rocks.

They saw him limp away; he was too quick for a shot, but they marked the direction and the place of his disappearance. They descended that hill in leaps and bounds to the place—his capture was as good as accomplished. They found the mare just as he left her, the skin-em-all black mare with her saddle still warm from his body, and he was never to see her again.

They hunted that hillside in every section of its extent for Posey. They called every member of the posse to the job and combed the whole region a long way in every direction, making the most careful scrutiny of every scar on the surface. They peered over and under every

ledge, behind and between the rocks, among the limbs of the trees. They failed to find one trace or sign. So far as they could tell the old man had resolved himself into thin air and blown away. He had outwitted forty eager men.

His people, when they got down from the butte, expected of course to have the posse treading on their heels, and they racked their brains for some kind of offering to propitiate that posse. They left the six horses they had stolen from the Ruin-Spring field, and they tied a white rag to a high dry limb of a cedar as a token of their humble desire to surrender. They longed to plead for mercy if only they dared to face the invincible men of Black's company.

When the posse united in their hunt for the general, his people, surprised and delighted that no one crowded them from behind, went on in spite of their peace offering and their white flag to get as far away as this brief respite would permit. With a new spark of hope, they resolved they must escape; they could not endure the shame and the hazard of being captured.

They panted forward while the daylight lasted, and then they dragged themselves on and on into the night, urging their starved and weary ponies till they stopped on the brow of a high, vertical cliff. Dead-tired from toil and exposure the previous night, their children crying for food and rest, they determined in spite of everything to descend to the wild regions in the darkness below.

They would slide down on ropes over the precarious wall, and no one would dare to follow them. They would hide among the brush and rocks; in the caves of the deep canyon they would be hard to find like fine beads in the sand.

They had to leave their horses and even their dogs. No difference, they made torches of cedar bark to light the perilous wall lest they plunge headlong to death, and they began slipping down the ropes along the cold, hard surface. Chilled with visions of what would happen if they fell, they gripped the rope till it burned their hands raw, and they scrubbed the skin from their knuckles on the merciless sandstone.

In the middle of the process their over-wrought imagination told them the light of their torches had at-

tracted the posses, and quick panic seized on all those still remaining on top. Wild to escape capture, they burned their hands and peeled their joints at a bloody rate in getting to the bottom in the shortest possible time. Anson Posey stepped out of one of his new shoes and ventured no delay to recover it.

When the last one of them alighted with a palpitating sigh of relief at the bottom, behold that sack of flour, their only morsel of food, remained still on top of the cliff.

On the steep, broken hillside at the base of the high rock they groped their way down through the darkness—anywhere to get away—any place to hide from Black's untiring men.

Finding a hole in the hillside they plunged into it as so many rats hunting for cover, but after feeling their way into the dark, unknown underground for thirty feet, the leaders emerged beyond a great boulder. That hole would afford no adequate shelter—they all crawled through it, but they had to go on.

No one slept a wink. No one rested, no one stopped. Reaching the bottom of the canyon, they started down along the dry creek-bed only to change their minds and climb the west side to a rough shelf at the base of the cliff. Then they followed that narrow footing back up the canyon.

WHEN daylight came the leaders ordered each one to step in the tracks of the one just ahead of him. The whole wretched company toiled over awful rocks and through tangles of serviceberry leaving but one track behind.

As bright morning beamed down at them over the cliff from which they had descended in the darkness, they saw outlined against the sky on top the clear-cut silhouette of their terrible pursuers looking off into the depths towards them. They stopped stark still like young chickens hiding. Those evil eyes on the rim must not discover them. They lacked little of choking their babies to keep them quiet.

Their enemies had found the horses, the dogs, and even that precious sack of flour, for the nourishment of which the Pah-Utes felt right now their limbs growing weak and shaky.

While every pair of black eyes among the brush there on the hill-

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THE OUTLAW OF NAVAJO MOUNTAIN

side looked with awe and dread at those forms on the lofty rim, one fellow came forward with that sack of flour in his arms and emptied it in a great white cloud down the dizzy rock. What could that mean? Something unrelenting—compulsion—starvation! Their precious flour scattered to the wind before their eyes!

Chilled with new alarm they sank slowly to the ground, toiling forward as before, only now they suffered the added torment of keeping out of sight. Mile after mile they crawled forward, their hands at their babies' throats lest the babies utter a betraying cry. When they turned their ears with breathless hush to the wind they caught echoes of the unrelenting hunters behind them. Hunger gnawed at their vitals and sapped their strength.

Late in the afternoon they saw a place to cross the canyon on smooth rock where no track would be left to betray them, and making sure that no one was in sight or hearing they crossed to the east side. Near the top of that east wall, hidden well by trees and brush, they found a big cave with a seep of water in the back of it.

Staggering in on its sandy floor they sank exhausted, discouraged. Some of the squaws declared they would make no effort to go any farther. Then they listened again—disturbing sounds came on the breeze from the opposite rim. They began to build a rude stone wall across the mouth of the cave, but when it was three feet high they sank wearily on the sand to rest and no one ever proposed that they go on.

At sundown they heard startling commotion immediately below their hangout. The squaws and the children wept. They peered down among the trees for what they might be able to see, but the men sat irresolute, clinging to the guns which they had no spirit to use.

"O, let's surrender," pleaded the squaws and the papooses in desperation.

"You surrender," ordered Tee-gre, bitterly, "We can't surrender."

Fear had frozen the very springs of their impulses. No enemy had ever followed them like this before, and never before had they been powerless to kill or to frighten their adversaries.

The squaws couldn't find courage

to go down and offer their surrender. "They'll kill us on sight!" they pleaded.

Would they shoot a child? No, a child could safely go down with a flag of submission. They fastened a white rag on a stick and gave it to a twelve-year-old boy. "Tell them there is no one here but women and children, and that they will give up if they won't be sent to prison," Tee-gre ordered. The boy trembled from head to foot—his knees smote together but he descended the hill waving the white emblem.

At the bottom he saw the terrible men of the posse, and some of them held their guns on him from the time he came in sight. How should they know what to expect from a white flag offered by Posey's people?

The little fellow staggered forward, his limbs, his facial muscles half palsied with fright.

"*Impo ashante?*" one of the men demanded.

"The squaws and papooses want to give up if you won't send them to prison," the boy faltered.

"We promise nothing," the same man growled in Pah-Ute. "If you

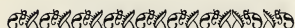
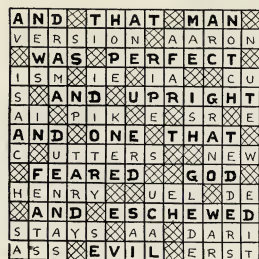
(Continued on page 63)

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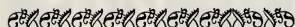
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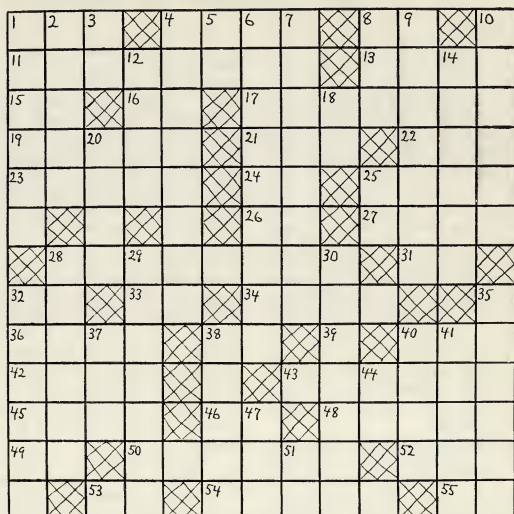
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ACROSS

- [illegible]

DOWN

- | | |
|---------------------------------------|---------------------------------------|
| 1 "a king of . . . countenance" | 28 Part of North America |
| 2 Mohammedan lord in India | 29 Smears with oil |
| 3 Royal Marines | 30 Drag in the mud |
| 4 Everlasting | 32 "Now when Jesus was born in |
| 5 Greek letter | 32 Bethlehem of . . ." |
| 6 Frightens | 35 "until ye be . . . with power from |
| 7 European shrub; also tree (anag.) | 35 on high" |
| 8 "And Hur begat . . ." | 37 Three, used as a prefix |
| 9 "a . . . , which is Christ the | 38 "As free, and not . . . your lib- |
| Lord" | erty for a cloke" |
| 10 "the words of the prophets declare | 40 Exposures to solar rays |
| 11 "good to the king with one . . ." | 41 Right, a combining form |
| 12 "And . . . was a keeper of sheep" | 42 continent |
| 14 Genus of marine fishes | 47 Greek letter |
| 18 Weight | 51 This chapter of both Matthew and |
| 20 Contender | Luke tells of Christ's temptation |
| 25 Bachelor of Divinity | |

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THE OUTLAW OF NAVAJO MOUNTAIN

(Continued from page 61)

don't come down we'll climb the hill and get every one of you."

Pale and with short, catchy breath, the boy climbed back to the hangout. They listened in a hush to all he said: "The men held their guns on him—they were *tootch to-buck* (very angry), and they were going to come right up."

What could the fugitives do? Faint and famished and worn to a frazzle, if they couldn't fight, they must choose between death by starvation or trust themselves to the mercy of their enemies. The men there in the cave might endure hunger indefinitely if by so doing they could avoid capture, but the women and children had already reached their limit.

"Go again," Teegre ordered, "they won't hurt you, tell them the men are all gone."

When the boy whimpered with fear, his mother took the flag and went with him. "There are no men with us," she declared as soon as she saw their stern faces, "only squaws and papooses. We'll come down if you won't send us to prison."

"You're a gang of infernal liars," growled the interpreter, "the men are there—we know it. Your people started the fight and we're going to follow you up and get every last one."

THE PROSPECT looked gloomy when she reported to the hangout. Maybe one of the men could put up a better talk and save the others. The same squaw went again, Anson Posey with her, and he, nervous and trembling before the posse, insisted there was nobody on the hill above but squaws and children. He swore he had been out hunting and had just happened to find them there. The women wanted to surrender if they wouldn't have to go to the calaboose.

"You're all — liars!" hissed the interpreter in disgust.

They held Anson prisoner and told the squaw to bring the others.

Night had come on, and most of Black's men stood around a big fire, while others of their numbers took their horses down to Karnell's ranch for the night. The squaws and papooses came stringing down the hill, but only three of the men came. The others waited in shame and fear and uncertainty at the hangout, clinging still to the guns of which

they were strangely unable to make any use.

One man, after he had come and surrendered, decided to dodge back among the shadows, and without a moment's hesitation Lee Newman fired at him. The shot went wild and the fellow got away, but it gave the others a chilly acquaintance with the sternness of the hands into which they had fallen, and no other one of them ventured to make a crooked move.

"Now look here," said Dave Black to Anson Posey next morning, "we know the other men are up there, and you are to lead us to them. We'll follow behind with our guns, and if they fire on us, we will every one of us shoot you right in the back."

Anson started up the hill with six big guns all but punching him in the spine, and he called loudly in his barbarous dialect to his friends at the hangout above, telling them to be mighty careful how they acted or he would be blown to ribbons. He told them to hide their guns and come down some other way to the camp.

Finding the hangout empty, Black and his men returned with their one prisoner to camp where Teegre and his fellow-fighters had arrived to surrender themselves with half a dozen guns of twenty-two calibre, declaring that was all the guns they had ever had with them.

"Where are your big guns?" Dave Black demanded.

O, they had just been out hunting rabbits and had had no need of any but the small guns. They had just happened to find the squaws and the papooses there in the cave. They looked as innocent as angels and told their story as if they expected it to pass.

Black went with three men to the hangout and examined the network of tracks, and he found where they had buried an arm-full of big guns between two rocks. Going back down with all this heavy artillery, he got just one quick glance from Teegre and his fellow-liars before they riveted their eyes on the ground at their feet.

"No guns, hey?" Black chuckled, but the Pah-Utes had nothing whatever to say. Not one of them raised his eyes. They were whipped—whipped to a frazzle on their own ground for the very first time in all their history.

"Now, where's Posey?" Black demanded, "Yes, you do know where he is, and you better tell."

"No savvy," they repeated, shaking their heads, but they had a question, a question to which they attached much importance: "How many Mormons got killed?" they asked eagerly.

At first they refused to believe that with all the shooting not one white man had been hurt in the fight. Then they talked earnestly among themselves and wound up with another question: "You, where's Posey?"

The fact of the matter was they were even more eager than Black to know what had become of the man who had caused them all this trouble.

The posse took the renegades like a herd of sheep down the canyon, and with no further need of choking or otherwise forcing the little folks to be quiet, the babies cried—the squaws cried, and the men of the posse took the smaller children with them on their saddles. From Karnell's ranch they sent for trucks to come and haul the prisoners to the roundup in Blanding.

(To be concluded)



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Often—*o* as in *soft*; *t*, silent; and *e* as in *silent*—pronounced as though it were spelled *often*.

Chasten—in this word as in the word *often*, the *t* is silent. The *a* is as in *ate*, and the *e* is omitted as much as possible.

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THIS is to congratulate you upon the fine appearance of the *Era* for December. The cover picture is beautiful and last night I read a large part of the contents and found them very helpful.

* * * * *

Wishing you continued success.

Sincerely your brother,

(Signed) Geo. D. Pyper.

NATIONAL CONGRESS OF PARENTS AND TEACHERS

1201 Sixteenth Street, Northwest
Washington, D. C.

Twin Falls, Idaho
Nov. 4, 1937.

THANK you for the copy of *Improvement Era* which reached me today. It is a most interesting issue and I am glad to have been included as a contributor to this particular issue.

"Forty Years of Change" and "Forty Years of Service" are valuable articles for even the most casual reader and I have read with pleasure and profit, the entire magazine.

Wishing you every success for another forty years,

Sincerely yours,

Anna H. Hayes.

Evanston, Wyo.

November 4, 1937.

THE November number of the *Era* has letters from many of the old readers. Several say they have had every copy of the *Era*. I have read every copy as well as have it. Being the first Mormon lawyer, first Mormon District Attorney, and the first Mormon Judge in Arizona, I often showed the magazine to my non-Mormon associates and there never has been a number that I wasn't proud to have them look over or read. The forty years that the *Era* has run have been outstanding.

Very sincerely,

George H. Crosby, Jr.

EARNEST STUDENT

TOMMY: "Grandma, if I was invited out to dinner, should I eat pie with a fork?"

Grandma: "Yes, indeed, Tommy."

Tommy: "You haven't got a pie in the house that I could practise on, have you, Grandma?" —*American Boy*.

THE SECRET OF CHRISTMAS TIES

A MAN looking at some neckties tossed one or two aside rather contemptuously. Lingered, after having made his purchase, he noticed that the clerk put those he had so positively rejected in a separate box.

"What becomes of them?" he inquired.

"We sell them to the women who come in here to buy ties for men," was the reply.—*Lindsay Post*.

IRREVOCABLE ALIBI

THE student may be reinstated only if absences are caused by long continued illness or death.—*From the Catalogue of a certain American University*.

WELL GROUNDED FEARS

HORACE GREELEY once said he didn't believe in ghosts, but was afraid of them. Many fathers are that way about Santa Claus.—*Louisville Times*.

THE ABUNDANT LIFE



SOME weeks ago we presented an article by this title to our staff artist, Fielding K. ("Smat") Smith. Having no idea ourselves as to what might constitute an appropriate illustration, we told "Smat" to use his own judgment—and right there was where we made our big mistake, for back to us there came with little or no delay the illustration reproduced herewith, obviously labeled "The Abundant Life."

OF COURSE, IT ISN'T LIKE CASH!

A WELL-KNOWN attorney was always lecturing his office boy, whether he needed it or not. One day he chanced to hear the following conversation between the boy and the one employed next door:

"How much does your chief pay you?" asked the latter.

"I get \$1,500 a year. Five dollars a week in cash and the rest in legal advice!"—*Selected*.

AMONG HIS SOUVENIRS

COMFORTING FRIEND: "You will soon forget her and be happy again."

Jilted Suitor: "Oh, no, I shan't! I've bought too many things for her on the installment plan!"—*London Answers*.

PRIVATE CONVERSATION

A LITTLE boy was saying his go-to-bed prayers in a very low voice.

"I can't hear you, dear," his mother whispered.

"Wasn't talking to you," said the small one firmly.—*Brown Jug*.

TOURIST (having looked over historic castle—speaking to butler): "We've made a stupid mistake. I tipped his lordship instead of you."

Butler: "That's awkward. I'll never get it now."

—*Wall Street Journal*.

SMALL TOWN PSYCHOLOGY

WHEN you see a married couple coming down the street the one who is two or three steps ahead is the one that's mad.—*Macksville (Kan.) Enterprise*.



Salute to Southern California

THE Beneficial salutes Southern California! Land of picturesque Spanish missions, citrus fruits, motion pictures, and unsurpassed recreation facilities. Southern California is one of the country's most fortunate sections. It ranks high in agriculture, manufacturing, and shipping; and its metropolis, Los Angeles, is fourth in population among the nation's cities. The Beneficial is proud of the progress made and the service rendered by its agents in Southern California. From December thirty-first to January fifth these men will be host to 150 Beneficial officials and agents, who will assemble from nine western states for the company's annual convention, to be held this year in Los Angeles.

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This is one of a series of advertisements in compliment to sections of the west served by Beneficial agents.

The picture—a view of Wilshire Boulevard in Los Angeles, one of the world's busiest thoroughfares.

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